

Brit. 550 2-2 Warner



Topographical Remarks.

Topographical Remarks

Topographical Remarks,

RELATING TO THE

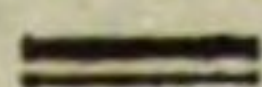
South-Western Parts

OF

H A M P S H I R E:

TO WHICH IS ADDED

A DESCRIPTIVE POEM.



IN TWO VOLUMES.

By THE REV^D. RICHARD WARNER,
OF FAWLEY, NEAR SOUTHAMPTON.

VOL. II.

LONDON:
PRINTED FOR R. BLAMIRE, STRAND.

M.DCC.XCIII.

Geographical Annals

RELATING TO THE

South-Western Ports

OF



TO WHICH IS ADDED

A DESCRIPTIVE FORM

IN TWO VOLUMES

By the Rev. RICHARD WARRNER

OF LAWLEY, NEAR NOTTINGHAM

VOL. II.

LONDON:

PRINTED FOR R. BARNES, STRAND

1843.

CONTENTS.

VOL. II.

CHAPTER VII.

	Page.
ISLE of Wight. Junction between it, and the main Land. Cowes-Castle. Carisbrook-Castle. Needle-Rocks. Freshwater Cavern. Hurst-Castle. Milford. Hordle - - - -	I

CHAP. VIII.

Christ-church Twyneham; sketch of the ancient and modern History of that Borough - - - -	37
--	----

CHAP.

CHAP. IX.

An Account of the Priory of Christ-church ; Vicars of Christ-church ; Extracts from its Register, &c.	89
---	----

CHAP. X.

Description of Christ-church Church.	
Saxon Architecture. Church Pews.	
Bells. Font. Rood-Loft. Chantries.	
The Chancel. Altar-piece.	
Chapels. St. Michael's Loft. Sepulchral Inscriptions	135

Hengistbury Head, a Descriptive Elegiac Poem	201
--	-----

Topographical Remarks.

CHAPTER VII.

*Isle of Wight. Junction between it, and the
main Land. Cowes-castle. Carisbrook-castle.
Needle-Rocks. Freshwater Cavern. Hurst-
castle. Milford. Hordle.*

THE coast of Hampshire is separated from the Isle of Wight, by a fretum or strait of unequal breadth; being not more than a mile and a half over towards the western extremity, and gradually expanding to the east, till it measures ^{seven}~~ten~~ miles from shore to shore. Wide however as the separation is at present, there are good reasons to believe, that in ancient times the Isle of Wight formed a part of the main land: its junction with which was either suddenly destroyed by the breaking in of

VOL. II. B the

the ocean, occasioned by some natural convulsion; or gradually worn away, by its slow but repeated encroachments.

This opinion is strengthened by some weighty arguments.

In the first place, if the island Ictis, mentioned by Diodorus Siculus, were the present Isle of Wight; the circumstance of this junction is established beyond controversy; for the historian expressly tells us, that even in his days, the space between the main land and this spot, was only overflowed at the time of *flood*, and at the *ebb* was so free from water, as to be passable by the Britons, who carried their tin over it in carts, in order to export it to the opposite coast of Gaul*. And secondly:

* Diodor. Sicul. lib. IV. p. 301. Edit. 1604. The passage, which is a curious one, follows. “ Κομιζουσιν εις τινα νησον προκειμενην μεν της Βρετανικης, ονομαζομενην δε ΙΚΤΙΝ. Κατα γαρ τας αμπωτεις αναζηταινομενην τη μεταξυ τοπη, ταις αμαξαις εις ταυτην κομιζουσι δαψιλη τον κασσιτερον. Ιδιον δε τε συμβαινει περι τας πλησιους νησους τας μεταξυκειμενας της τε Ευρωπης κ’ της Βρετανικης. Καλα μεν γαρ τας πλημμυριδας, τη μεταξυ πορ’ πληρωμενη, νησοι φαινονται. Κατα δε τας αμπωτεις, απορρευσεως της θαλασσης, κ’ πολυν τοπον αναζηταινοσης, θεωρηται χειρονησοι.” The Britons convey the tin into a certain island lying in front of Britain, denominated Ictis. For at the recess of the tide, the intervening channel being *dry*, they

condly: Nennius, an ancient British writer, who flourished twelve hundred years ago, reports, that a tradition had long been received, of the Isle of Wight having formerly been a part of the main land; a circumstance which gave it the appellation of *Guith*, a British word signifying a breach, or separation*.

That Diodorus spoke of this island, under the name *Ictis*, I cannot doubt; since the tin staple was certainly removed prior to his time, from the Cassiterides, or Scilly islands, to the Roman Vectis, or Wight. The Phœnicians, the first traders to our country, most probably directed their course immediately to the western extremity of Britain, the spot which produced the object of their traffic; but when the Greeks of Marseilles began to share this commerce with them, and afterwards to monopolize it, they removed the staple from the distant, and tempestuous seas of the Belerian

they carry over abundance of tin to it. The same circumstance occurs, respecting the islands lying between Europe and Britain. For at flood tide, the strait that separates them from the Continent, being filled, they *appear* to be *islands*; whereas at ebb, the sea having retired, and left a wide space dry, they appear to be only peninsulæ.

* Nennius apud Gale's Scriptores, tom. 1.

coast, to the Isle of Wight, a spot much more commodious for the purposes of trade, inasmuch as it was nearer to the shores of Gaul*.

The following observations will confirm what has been said. They were made by a gentleman of the island, and are adduced by Sir Richard Worley, to support the tradition, of its ancient connection with the coast of Hampshire; and to corroborate the fact mentioned by historians, of the intervening strait being formerly passable, to carriages and men.

At each extremity of the channel between the island and Hampshire, the tide rushes in and out, with such impetuosity, as to render these parts the deepest, and most dangerous; whereas, near the midway, where the tides meet, though the conflict makes a rough water, according as the wind may assist the one or the other, there is no rapidity of current, to carry away the soil, and deepen the bottom; accordingly, we discover a hard gravelly beach there, extending a great way across the channel, a circumstance not to be found in any other part of it. Corresponding with this, on the Hampshire side, is a place called *Leap*,

* See Whitaker's Hist. of Manchester.

possibly from the narrowness of the pass, and on the Isle of Wight, opposite this, is a strait open road, of at least two miles in length, called *Rew-street*, probably from the French word *Rue*, to which the translation of it might be afterwards added; this road, after having crossed the forest, may be traced by an observant eye, from Saint Austin's gate, to the west of Carisbrook-castle, over a field called *North-field*, by *Sheat*, and so on, to the south side of the island. Many parts of this road are of little or no use at this time, and, unless it was heretofore used for the purpose of conveying tin, it is not easy to conjecture, what purpose it was to answer*.

To the above particulars I have to add, that the ancient road or way, (of which the one alluded to in the island, was only a continuation) directed its course, in its progress to the Isle of Wight, through a river at Bosington, a village in the south of Hampshire. From the bottom of which river, exactly on the site of the ancient road, was taken up, as I am informed, not long since, a large metal-line mass, which on inspection appeared to

* Worsley's Hist. Isle of Wight, p. 15 and 16.

be *tin*. Allowing then the hypotheses to be true, that the *Ictis* of antiquity and the Isle of Wight are the same; and that the intervening strait was a common foot road for the ancient Britons; the circumstance of the lump of tin being discovered on the spot above mentioned, is not extraordinary, since it might easily have been dropped, and overlooked, by the carriers who were employed to convey it to the place of exportation—whereas, if we disallow these facts, it will be difficult to form any reasonable, or satisfactory conjecture, respecting the means by which it could come into this singular situation.

West Cowes-castle, of which an engraving is annexed, was built by Henry the eighth. He erected, at the same time, another on the east side of Cowes harbour, but no vestiges of it appear at this day. Leland celebrates them in the following conceit, as respectable fortifications at the period of their erection.

Conæ fulmineæ duæ coruscant,
Hæc casum colit, illa solis ortum,
Vectam quâ Neoportus intrat altam*.

These

* Lelandi Cygnea Cantio. v. 560. which tristich, Bishop Gibson thus translates.

The

These fortifications were probably raised by the king, about the year 1539 or 40, when alarms of intended foreign invasions had circulated through the kingdom; and it was deemed prudent, in consequence thereof, to put the coasts in a proper state of defence. Hall in his chronicle 1539, says, “ The
 “ Kynges Hyghness, which never ceased to
 “ stody, and take payne both for the avaunce-
 “ ment of the commonwealth of this his
 “ realme of Englande, of which he was the
 “ only supreme governor and hed, and also
 “ for the defence of all the same, was lately
 “ enfourmed, by his trustie and faithfull frendes,
 “ that the cankard and cruel serpent, the
 “ Byshope of Rome, by that archetrailor
 “ Reginald Poole, enemie to Godes word,
 “ and his natural contrey, had moved and
 “ stirred dyverse great princes and potentates
 “ of christendome to invade the realme of
 “ England, and utterlie to destroy the whole

The two great coves that in loud thunder roar,
 This on the eastern, that the western shore,
 Where Newport enters stately Wight.

Gibson's Edit. Cambden, p. 128. Edition 1695.

“ nation of the same ; wherefore his majestie
 “ in his owne personne, without any delay,
 “ toke very laborious and painefull journeys
 “ towards the sea coastes ; also he sent dyvers
 “ of his nobles and counsaylors to view, and
 “ search all the portes and daungers on the
 “ coastes, where any meete or convenient
 “ landyng place might be supposed, as well
 “ on the borders of England, as also of Wales,
 “ and in alle soche doubtfull places his hygh-
 “ nefs caused dyverse and many bulwarkes
 “ and fortifications to be made.”

West Cowes-castle has still an establishment ; its commander's pay, is ten shillings per diem.

About a mile to the west of it, the coast of the island has a very pleasing effect if the eye be directed towards that quarter ; jutting out into various little head-lands, or points, the more distant of which seeming to connect themselves with Hurst-beech, form the appearance of one deep extensive and noble harbour.

As it is not my intention to encroach on the province of the topographer, who has so well illustrated the history and concerns of the Isle of Wight ; I shall confine my remarks to a few general particulars, explanatory of the plates which accompany my work.

The

The noblest ornament of the island is Carisbrook-castle, which in its present dismantled state, exhibits a scene of ruins scarcely to be surpassed, in extent, magnificence, and solemnity, by any in the kingdom. Though its pristine uses be now no more; though it have long ceased to display the barbaric state, or hostile power, of baronial dignity: yet still it may be converted to the most profitable purposes. Its dilapidations are replete with moral instruction; and should convey to the mind, an awful conviction of the limited existence, not only of ourselves, but of all, even the most durable things around us, and teach us to value them accordingly. “Why dost thou
 “build the hall, son of the winged days?
 “Thou lookest from thy towers to-day; yet
 “a few years, and the blast of the desert
 “comes; it howls in thy empty court, and
 “whistles round thy half-worn shield.”

The situation of Carisbrook-castle is wonderfully striking; it stands proudly elevated on an eminence

“Whose dusky brow
 “Wears like a regal diadem, the round
 “Of ancient battlements, and ramparts high,
 “And frowns upon the vales—”

overlook-

overlooking the ancient town of **C**aribbrook, and commanding an almost unbounded prospect. It brings to the recollection that period of disorder, the early feudal ages, when the chieftain, begirt with his vassals, dealt out from his castellated mansion, indiscriminate oppression: tearing from the defenceless subject his property, or breathing defiance against his sovereign. It is scarcely credible, indeed, what mischiefs arose, from the nobility being suffered to hold these fortresses, in an æra, when the weakness and relaxed state of the government, permitted them to exercise rapacity at will. The following extract from Froissart, strongly paints the evils occasioned by this injudicious allowance; for though it refers to a native of *France*, it exhibits but too faithful a picture of the *baronial robber* of England, in the eleventh and twelfth centuries.

“ What a joy it was (says *Amergot Marcell*)
 “ when we rode forth at adventure, and
 “ sometyne found by the way, a rych priour,
 “ or merchaunt, or a rout of mulettes of
 “ Montpellyer, of Narbone, of Lymons, of
 “ Fongans, of Tholus, or of Carcassone, la-
 “ den with clothe of Bruffelles, or Peltre ware
 “ comyng from the fayres, or laden with
 “ spycery

“ spycery from Bruges, from Damas, or from
 “ Alysaunders ! Whatsoever we met, all was
 “ ours, or els ransomed at our pleasures.
 “ Dayly we gate newe money ; and the vil-
 “ laynes of Auvergne, and of Lymosyn,
 “ dayly provided and brought to our castell
 “ whete mele, breed, ready baken, otes for
 “ our horses, and lytter, good wines, beffes,
 “ and fatte mottions, pullayne, and wylde
 “ foule. We were ever furnished as though
 “ we had been kynges. Whan we rode forthe,
 “ all the country trembled for feare. All
 “ was ours goyng and comynge. Howe toke
 “ we Carlaste, I and the Bourge of Companye !
 “ and I, and Perot of Burnoys toke Caluset.
 “ How dyd we scale, with lytell ayde, the
 “ stronge castell of Marquell, pertayninge to
 “ the Erle Dolphyn ! I kept it not past fyve
 “ dayes, but I receyved for it, on a fayre table,
 “ fyve thousand frankes ; and forgave one thou-
 “ sand, for the love of the Erle Dolphyn’s
 “ children. By my faithe, this was a fayre,
 “ and goodlie life*.”

* Froissart’s chron. Lord Berners’s translation, tom. II. c.
 170. f. 115. (a).

As we approach the western extremity of the island, that high cultivation which has gained this spot the appellation of the garden of England, begins to wear off; and a down succeeds to the ploughed inclosure; enriched, and diversified, here and there, with small farms. Within two miles, however, of the Needles cultivation ceases entirely, and the land preserves one uniform appearance of unvaried barrenness. The knoll at this point, near which the light house is erected, commands a wide, and grand view.

On the east, north, and west, the eye ranges over the larger part of the island; the strait which separates it from the main land; the southern division of Hampshire from Portsmouth to Christ-church; the New-forest, and part of Dorsetshire; while on the south, an uninterrupted view of the ocean, bounded only by the horizon, terminates its gaze.

A curious, but awful part of the prospect remains to be mentioned—the view of the Needle-rocks from St. Christopher's cliff. It requires indeed a steady head to *enjoy* this scene; since the eye is cast down a perpendicular descent of nearly four hundred feet. Shakspeare may be thought to have had St. Christopher's

pher's cliff in idea, when he wrote the following lines ; every circumstance of the description is so precisely applicable to this terrifying precipice.

“ How fearful

- “ And dizzy 'tis, to cast one's eyes so low !
- “ The crows, and choughs, that wing the midway air,
- “ Shew scarce so gross as beetles ; half way down,
- “ Hangs one that gathers samphire : dreadful trade !
- “ Methinks, he seems no bigger than his head :
- “ The fishermen, that walk upon the beach,
- “ Appear like mice ; and yon tall anchoring bark,
- “ Diminished to her cock ; her cock, a buoy
- “ Almost too small for sight : the murmuring surge,
- “ That on the unnumbered idle pebbles chafes,
- “ Cannot be heard so high.”

The engraving gives a north view of the Needles as they appeared in 1760. The pointed rock (from which the whole chain received its name) observable in it, is now no more ; it yielded to the fury of a terrible tempest about twenty years ago, and sunk into the ocean with a most tremendous crash.

The “ dreadful trade” of samphire gathering, is pursued by the inhabitants of the Isle of Wight, with the greatest degree of coolness and unconcern. The same fearless plunderers also, pick up a trifling gain, by robbing the nests of such migrating birds as
deposit

deposit their eggs in different parts of this stupendous cliff. Their mode of practising these depredations is as follows. Two or more men, proceed to Saint Christopher's cliff, provided with a basket, a strong rope, and an iron crow bar. The latter is firmly fixed in the ground; the rope is securely attached to it; and the basket slung over the shoulder of the person who descends. This daring adventurer then takes the rope in his hands; and dropping gently over the precipice, lowers himself to a ledge in the rocks; where he is sure to meet with the object of his search. Here he fills his basket with eggs; which is then drawn up; and an empty one returned to him in its room. This practice he continues to follow, till he has procured the wished for quantity; or is tired with the employment. He then avails himself of his agility, and by the assistance of the rope, is in a few minutes with his companions.

It is not however always that the hazardous expedition terminates so successfully. An unfortunate adventurer, some few years since, finished his rash undertaking with the loss of his life. He had already compleated his quantity of booty, and was preparing to return, when

when the rope on which he depended giving way, he was precipitated down a steep of two hundred feet in height, and dashed to atoms upon the shore.

Nature has sufficiently guarded the southern coast of the Isle of Wight, from the danger of hostile attacks, by a lofty chalk rock cliff; which presents itself to the ocean, and forms a most secure bulwark. In this natural fortification, the waves have, by their unwearied agitation, formed a variety of hollow recesses, or caverns. The most remarkable of them, is Freshwater cave. It is of considerable depth, and in some places, nearly twenty feet high. Three apertures, two inclining towards the east, and another to the south, afford an opportunity of entering it. The huge fragments of rock which are scattered around; and the ponderous masses which depend from above, threatening the beholder with irresistible destruction, impress the mind with a certain awful sensation, better imagined, than described; while a grand and boundless view of the ocean, seen through the noble rude arch which forms the larger aperture, assists in rendering it a scene, sublime and beautiful.

Tradition

Tradition has preserved the recollection of an unfortunate being, who perished miserably in the gloomy recesses of Freshwater cavern. The story is a simple, and affecting one.

At the end of the last century, a captive who had been taken in a French privateer, and confined with the rest of the crew to the castle of Carisbrook ; found means to elude the vigilance of the guard, and escape. Aware of his insulated situation, and the difficulty of remaining concealed in so limited a spot as the Isle of Wight, he made towards the southern shore, a place less exposed to observation ; flattering himself with the delusive hope, that he might espy from thence a cruiser belonging to his own country, and by making signals be received on board her. After traversing the solitary coast for a short time, he arrived at Freshwater cavern ; and doubtless entered its tremendous shades with alacrity, as they afforded him a temporary asylum secure from human ken. Here he continued for some days ; struggling with the pangs of hunger, surrounded by solitude, and horror. His macerated carcase, when found, evinced what his corporeal sufferings must have been ; and
fancy

fancy will readily paint to us, the complicated distresses which must have wrung his soul.

“ Day after day,
 “ Sad, at the gloomy cavern’s mouth he sits,
 “ And views the main that ever toils beneath;
 “ Still fondly forming in the farthest verge
 “ Where the round ether mixes with the wave,
 “ Ships, dim discover’d, dropping from the clouds;
 “ At ev’ning to the setting sun he turns
 “ A mournful eye, and down his dying heart
 “ Sinks helpless.”

This wretched existence, however, was not long protracted. The fatal evening which terminated it, closed in unusual darkness. The waves roll towards the shore in encreasing volumes, and thunder at the mouth of his retreat. The furious blast howls through the hollow cavern—and the frequent flash, serves but to reveal the horror of his situation. In vain the wretched man retires to the inmost depths of the cave to avoid impending fate: the relentless surge pursues him, and arrests his flight. He utters the shriek of despair, and sinks into everlasting rest.

The corpse was found and ascertained, a few days after the storm, by some fishermen whom curiosity had led to the fatal spot.

Hurst-beach is the nearest point of land, (if a long ridge, or causeway of loose gravel, may be so termed) to the Isle of Wight. The distance between its eastern extremity, and the opposite point in the island, is not more than a mile. Compressed within these narrow limits, the tide rushes with redoubled force through the strait, and forms a channel, just at this spot, no less than twenty-eight fathoms in depth. The only object worth remark on this dreary, and sterile length of beach, which stretches in a direction east and west for nearly two miles, is the castle, erected within a few hundred yards of its termination. The design of its erection was to prevent the destructive visits of French cruisers and piratical adventurers, which were accustomed to enter at the Needles strait, and plunder the towns on the coast ; or cut out ships from their ports*. An hardy attempt of this nature, induced Henry the eighth to place a fortress on this commanding spot.

" Non tulit hanc labem mens principis alta ;

" Quin Hurstam statuit, vindicis ipse loco."

* Lambarde's topograph. Dict. in Voc. Hurst.

The person first appointed to the command of this fortress after its erection, was I believe, Thomas Bertie Esquire of Bersted in Kent, an ancestor of the Duke of Ancafter*. He appears to have been made Captain of Hurst-castle in the latter end of King Henry's reign; and it was not compleated till that period. This governor preserved his command in the reign of Edward the sixth; as is evident from a grant of his arms and crest, bearing date July 10th 1550, wherein Thomas Hawley Clarenceux king of arms certifies, that the said Thomas Bertie, " was descended of an
 " house undefamed, was then Captain of
 " Hurst-castle, for the King's Majesty, and
 " had of a long time used himself in feats of
 " arms, and good works; so that he was
 " worthy in all places of honor to be admit-
 " ted, numbered, and taken, in the company
 " of other nobles†," &c.

In Queen Elizabeth's time we have the following account of the establishment kept up, at " the castle called Le Hurst," together with the fees of those who were on duty there.

* Coll. Peer. v. II. p. 52.

† Coll. Peer. v. II. p. 52.

	£.	s.	d.
Captaine, fee per diem - -	0	1	8
Under Captaine, fee per diem	0	1	0
Master gunner and porter; fee	0	0	6
a peece per diem -			
Gunners eleven—soldiers ten;	0	0	6
per diem - - -			

The Captain's name at this period was Thomas Carye*.

Since however the navy of this country has been upon such a respectable footing, as to command the British channel; these fortresses have been found altogether useless with respect to hostile purposes, and many of them, in consequence, been permitted to dilapidate; while others are kept up to reward, by the command of them, officers who have deserved well of their country by their long service, activity, or valour. Hence in most of those which remain, the superfluous soldiers and gunners are lopped off, and the amount of their pay, added to the miserable pittance before reserved by the commander. In consequence of a judicious

* Vide Queen Eliz. An. Expences Civil and Milit. in the "Collection of ordinances," &c. p. 259.

alteration of this kind, the governor of Hurst-castle has at this time ten shillings per day.

The fortrefs of which we are speaking, has not been entirely confined to its original designation, the repelling of foreign attacks; rebellion, and intolerance, having in turn, made it the instrument of their excesses. To its dreary walls, the unfortunate Charles the first was conducted, on the 6th of December 1648.

The king had already been imprisoned in Carisbrook-castle for several weeks, when the army, desirous of having his person in their possession, seized violently upon him. The circumstances of this transaction, are thus detailed by the officers deputed by Colonel Hammond, the governor of the Isle of Wight, to take charge of his majesty there. The letter was written to the speaker of the House of Commons.

Right Honorable,

Yesterday there came into the Isle some officers of the army, viz. Lieutenant Colonel Cobbet, and Captain Merryman, with instructions from the general, and council of war, directed to themselves, and the commander in chief here, forthwith to secure the person of the king in Carisbrook-castle, as be-

fore the treaty, till they should receive resolution from the houses upon their late remonstrance; and they understanding that the management of the affairs of this island, was by Colonel Hammond committed to ourselves, or any two of us, they acquainted us with their instructions, desiring our concurrence with them, that so the present work intended by them might, with less difficulty, be accomplished. While we were in debate of these things, there came in a messenger from the general, with an order under his hand and seal, directed to the gentlemen, commanding them immediately to take the person of the king into their charge, and to remove him from thence into Hurst-castle, requiring us by name, with all other officers and soldiers in the Isle, to be aiding and assisting to them therein; two of us, viz. Major Rolph, and Captain Hawes, upon sight of that order, declared ourselves obliged not to disobey the general's commands, but conceived ourselves bound to yield obedience thereunto by our commissions; the other of us, viz. Captain Boreman, declared his judgment, that his duty lay immediately to the governor, who had entrusted him; contrary to those instructions
and

and commission he could not act, neither was he of himself, in a capacity to oppose them in that service. Captain Hawes being dissatisfied in the action, manifested his unwillingness to join in it, and his resolution neither directly nor indirectly to oppose it. But these gentlemen with the concurrence of the army-forces here, and the assistance of a fresh troop of horse, and one company of foot, which landed in the night, in pursuance of their commands, very civilly made their addresses to the King, according to another order from the general for his usage, with all civility and due respect unto his person; between five and six o'clock this morning, some of the gentlemen, who by the parliament were appointed to attend him, acquainted his Majesty with these orders and instructions, they had in charge from his Excellency the Lord General concerning him, who presently, and quietly consented thereunto, and set forward in his coach from Newport, at eight of the clock this morning towards Hurst-castle, with Mr. Harrington, Colonel Harbots, and Captain Mildmay, and other of his servants to attend him. Now we do assure you, that in the whole transaction of this great affair, there neither was, nor is

the least disturbance in this isle. Thus we have, with all clearness and faithfulness, given you a full and impartial account of these late proceedings here; having so done we subscribe ourselves

Your humble servants

Signed by

Major Rolph, Captain Boreman,
and Captain Harves.

Carisbrook-castle }
Dec. 1st. 1648. }

P. S. Since the writing hereof, we have intelligence that his majesty is safely arrived at Hurst-castle*.

Tradition, which points out the apartment wherein Charles was confined, records also, the harshness and indignity shewn to him during his continuance at Hurst; as well as the meek patience with which they were endured. The well-known apophthegms, usually denominated King Charles's Golden Rules, are believed by the historian of the castle, to have been placed in the apartment where they at present remain, by the monarch himself;

* This letter may be found in Rushworth's Collections; I extract it from Grose's Antiquities, vol. II. title Hurst-castle.

and

and are venerated accordingly. The term of Charles's imprisonment at Hurst was not long; in twenty-seven days after his arrival here, the army removed him to Windsor, and shortly afterwards to London; where the scaffold at Whitehall was soon moistened by his blood.

The unjust and absurd penal statutes, enacted for the discovery and punishment of Popish priests, exercising the duties of their function within this kingdom, the abrogation of which, attests the good sense and liberality of the present age; found a victim in a blameless and amiable character, who finished his existence in Hurst-castle, after a confinement there of thirty years. This person was one Paul Atkinson; a native of Yorkshire, born in the year 1655. The tempting sum of one hundred pounds, which these statutes held out as a reward to any informer against the transgressor of them, induced a miserable woman, a maid-servant of Mr. Atkinson, who had been rescued from ruin, rags and wretchedness by the benevolent priest, and received into his family, to betray her master. The harmless offender was instantly seized, and Hurst-castle chosen to be the scene of his perpetual imprisonment. Here, at a distance from every friend and connection,

nection, whose occasional society might have whiled away the tedious hours of captivity, this unfortunate man wore out thirty years of his life. Death at length put him beyond the reach of persecution, on the 15th day of October 1729. His remains were removed to Winchester, and interred in St. James's church-yard; where a modest head-stone with the following inscription hands down to posterity a notification of his long imprisonment.

H. S. E. R. P.

Paulus Atkinson Franciscanus,

qui 15. Oct. 1729

Ætat. 74. in Castro de Hurst, Vitam

finivit postquam ibidem 30 pere-

gerat Annos, R. I. P.

The sweetness of Mr. Atkinson's disposition, the goodness of his heart, and his unaffected piety, endeared him greatly to the humane commander of Hurst-castle, a Mr. Dore; who endeavoured to alleviate the horrors of perpetual imprisonment by occasional relaxation. To this end, he frequently allowed Mr. Atkinson to accompany him to a small farm, which he possessed in the neighbourhood; where, in the wholesome hospitality of the times, he used to regale him with a pipe of tobacco, and a
glass

glass of ale. Some intolerant bigots however, who resided in the adjoining parts, and observed this kindness of the governor, took great offence at it; and threatened to complain of the qualified liberty thus allowed Mr. Atkinson. The patient sufferer, apprized of their indignation, determined to avoid in future giving any cause for it; and from that moment, shut himself up in the little apartment which had been assigned him. Here he remained to the hour of his death, without once leaving it, although the governor frequently requested him to repeat those innocent indulgences which had before so much conduced to his health and amusement. Notwithstanding this abridgement of his little remaining comforts, and the close imprisonment to which he thus doomed himself, the worthy priest never lost his chearfulness: and, perhaps, we cannot easily find a stronger proof, that peace of mind when founded upon a consciousness of rectitude, and aided by the comforts of religion, can be but slightly affected by *external circumstances*; than the calm serenity which Mr. Atkinson preserved, during the tedious term of a thirty years imprisonment, and the resignation with which he bore his misfortunes,

and

and met the malice of his foes—so true is that admirable observation of our great poet.

“ He that has light within his own clear breast,
 “ May sit i’ th’centre, and enjoy bright day;
 “ But he that hides a dark soul, and foul thoughts,
 “ Benighted walks under the mid-day sun;
 “ Himself is his own dungeon.”

The coast from hence to the westward, for four or five miles, was anciently occupied in some degree by *saltworks*, as appears from Domesday-book, in which mention is made of the *Salinæ*, both in Milford, and Hordle manors. They have long since disappeared; though by certain wooden stakes, which may be discovered at very low ebbs, as I am informed, their former situation, is nearly ascertained. The village of Milford received its appellation, from the mill which stood within it, in the Conqueror’s days. An useful machine of the same kind, continues to occupy the site of the ancient one. Among the various convulsions and changes which seven centuries have produced, mills are almost the only edifices that maintain their original situation: and it is very observable, that nearly every manor, said in Domesday-book, to have had a mill on it, at the period of the survey,

survey, still continues to possess an appendage of the same nature.

The *water-mills*, now so extremely common, and which are of the most obvious contrivance, simple construction, and general utility, do not appear to be of very remote antiquity in this country. The oldest account we meet with of them, dates no higher than the seventh century*. The *hand-mill* preceeded them in point of invention. Antecedent to that mode of pulverizing grain, the meal was formed by being pounded in a mortar. This practice the ancient Britons followed†; and most nations, in their early state have used a similar one‡.

* The earliest account of the water-mill, occurs in a charter of Ulfere, for the foundation of the monastery of Medeshamstede, which is dated in 664. Et totam illam partem ville de Staunford, qui est versus Medeshamstede citra pontem, cum terris et Molen-
dinis eidem parti adjacentibus. The situation of these mills, observes Mr. Strutt, near the *bridge*, seems to point out of what kind they were. Horda Angel Cynnan. v. 2. p. 13.

† Diodorus Siculus tells us, the ancient Britons pressed the grains from the ears of corn, and pounded them in mortars. lib. 5. p. 347.

‡ Ολμον μεν τριποδην ταμνειν, υπερων δε τριπηχυν. Prepare a mortar says Hesiod, with three feet, and a pestle three cubits in length. Εργων κ' Ημερων. bib. c. 40. That the Romans practised this mode of reducing corn to meal, see Pliny l. 18. sect. 3. et. 23.

It

It must however have been but a tedious process; and invention, which first busied itself on improvements connected with the necessary arts of life, soon found an easier and more expeditious method of reducing corn to meal, by a grinding machine, which was to be worked with the hand. This continued to be generally made use of in England, for some centuries; and as it required but little bodily exertion to manage it, the business of grinding corn devolved on female domestics*. It is this sort of mill, which so frequently is mentioned

* This may be inferred from one of the laws of Ethelbert, the Saxon King of Kent, wherein it is enacted, that any man who should debauch the King's *grinding-maid*, should be obnoxious to a very severe, and heavy fine. Strutt's *Horda Angel Cynnan* v. II. p. 13. Among the Egyptians, this species of drudgery was performed by female domestics, or slaves. "All the first-born in the land of Egypt shall die; from the first-born of Pharaoh that sitteth upon the throne, even to the first-born of the *maid-servant*, that is behind the *mill*." Exod. c. II. v. 4, 5. *ως πρωτοτοκων της θεραπαινης της παρα τον μυλον*. Septuag. on which passage is the following note in *Poli synopsis*. "Mulier quæ in pristino circumagit molam versatilem. Molæ intellige *trufitales*, quas qui circumagunt, non *præcedunt*, sed *sequuntur*, brachiis et toto corpore obnixé trudentes. Cap. 12. v. 29. habetur *quæ est in carcere*, vel quia pistrina erant carceres; vel, quia quos interdium molere cogeabant eos noctu ne diffugerent, in carcerem compingebant: horum miserrima erat conditio."

in scripture, as used both by the Egyptians, and Jews; the same also was known to many other nations of Antiquity*. The wind-mill which involves more ingenuity in its contrivance, and difficulty in its construction, than either of the others; was considerably posterior even to the water mill; and does not occur as being used among our ancestors, till the thirteenth century; at least there is no mention made of it, in any grant, or charter, previous to the reign of King John†.

The bold and lofty cliff denominated from the adjoining hamlet, Hordle Cliff, commands a grand view of the ocean; which being embraced to the west by Hengistbury Head, to the east by the western extremity of the Isle of Wight, and assisted by the bending of the main land, forms to the eye, a deep, and capacious bay. It is on this range of cliff

“ that oft

“ The nightly blaze is kindled——

“ The sign

“ Of danger; and of ambush'd foes to warn

* Vide Calmet Dict. Bib. t. 4. part 2. p. 252.

† Somner says; There was sometime a wind-mill standing neare the Nonnery without Ridigate, which the hospitall held by the grant of the nonnes there—and this about the reign of King John. Somner Antiq. Cant. p. 119.

“ The

" The stealth-approaching vessel, homeward bound
 " From Havre, or the Norman isles, with freight
 " Of wines, and hotter drinks, the trash of France,
 " Forbidden merchandize."

great quantities of which, notwithstanding all the caution of government, are landed during the winter season of the year. In vain the vessels that contain these goods are way-laid at sea, and their cargoes intercepted by land; the hydra still remains unsubdued. Nor is there a probability of its being speedily destroyed; since, I am told, the profits of this contraband traffic are so immense, as to allow the smuggler considerable clear gain, if he do but save *one* freight out of *three*. The providential escape of a custom-house officer, a few years ago on this spot, when in pursuit of prohibited goods, is extremely well worth notice. An information had been given to the supervisor of Lymington, that a quantity of smuggled liquor was landing on the sea-shore. That officer attended by his corps on horseback, set out for the spot. The night was extremely dark, and tempestuous; the route lay over *Hordle-cliff*—when the party had ridden on for a considerable time, a council was called, to adopt proper measures of proceeding. It then

then appeared, one of the number was missing. His companions, extremely alarmed, immediately rode back the way they had come; repeating the name of the absentee with great vociferation. At length the voice of the person lost, was heard from the shore beneath, assuring them all was well; that his horse had mistaken the way, and hurried him, rather abruptly, down a descent of sixty or seventy feet; but that neither the animal nor himself, were at all the worse for this sudden and disagreeable change of situation.

Hordle church appears to have been built previous to the Domesday-survey, as it is minuted down in that record. The æra of its erection cannot be exactly ascertained; though the conformation of the most ancient parts, leads one to think, it might be about the reign of Edward the Confessor. Its western extremity, and south-eastern members, appear to claim the highest antiquity. In the northern transept, there was formerly placed a large, flat, monumental stone; to which, a brass plate, about fifteen inches long, and of the rude workmanship in the engraving, was attached. About twenty-five years since, the stone was taken up, and removed to the east-

ern part of the church, where it at present remains. At the same time the brazen image was torn from it, and destroyed, or lost.

Little, if any, *certain* information, can be given respecting the personage, whose bones reposed, heretofore, under this monumental stone. From a note which accompanied the sketch of the brass plate, when it came into my possession, I find, he was *conjectured* to have been, a Sir Reginald de Clerk, who perished in one of the bloody contests, fought between the rival houses of York, and Lancaster. This supposition is in some measure corroborated, by the figure itself; which, from its appendages, the saddle whereon the head reclines, and the spurs with which the feet are armed, was certainly intended to represent a *Knight*; the armour too is of the fifteenth century. Add to this, in the southern part of the same church, I find another flat tombstone, sacred to the memory of *Christopher Clark*, lord of the manor of Hordle; (who after a long existence of one hundred and twelve years, died in 1720) a circumstance which proves, that a family of the name of *Clerk*, was formerly of some note in this part of Hampshire. The influence, and property

perty which the Clerks heretofore possessed at Hordle, are however, now no more; and the only trace of this ancient and respectable family, is to be found in the cottage of a labourer of that name, who still resides in the parish. A consideration that should remind us of the constant mutability of human affairs, and serve as an wholesome lesson to that weakest of all passions, *family pride*.

party which the Clerk of the Court
at Hordle, and the Court, and the
the only time at this time in the
family, as to be found in the
behaviour of that name, and the
the party. A consideration of the
us of the constant necessity of
and serve as an introduction to the
of all parties; namely, the

C H A P. VIII.

CHRIST-CHURCH TWYNEHAM; *Sketch of the ancient and modern History of that Borough.*

EIGHT miles to the westward of Hordle, in a fertile valley or flat, which stretches from the sea to the Hills of Wiltshire and Dorsetshire, and is watered by the rivers Avon and Stour, stands the ancient borough of Christ-church Twyneham*.—Immediately below the town the confluence of these two rivers takes place, and rolling their united waters towards the ocean, they enter it after a winding and intricate course of about two miles†.

We

* “Christ-church, called Christ-church Twyneham or Twynambourne, of the situation betweene two rivers, the Avon and the Stoure.” Vide John Norden’s Survey dedicated to Queen Elizabeth 1595.

† The *Avon* is a name common to many rivers in England. It is indeed a British appellative, applied by that people to rivers

We may form some idea of the ancient magnificence of this place, when it flourished under the protection of ecclesiastical power and baronial dignity, from the venerable ruins which ornament it at this day. Its large conventual fane, long since applied to the purposes of parochial worship, displays numberless beautiful examples of antique masonry. Many whimsical anomalies of Saxon architecture mark the antiquity of its earlier parts; while the elegant proportions of its *Gothic members*, testify the original costliness and beauty of the more recent ones. The mouldering keep also, of its ancient castle, presents a pleasing object of contemplation to the mind, the effect of which is greatly assisted, by the ivy-mantled remains of an adjoining mansion, where the constable or governor of the castle, is supposed, anciently, to have resided.

The origin of Christ-church is buried in profound antiquity: though perhaps the same local reasons which inclined us to give existence

in general. The *Stour* is a corruption of *Durus*, by which name it was anciently known; and this it received from the circumstance of having its origin in Dorsetshire, formerly called *Duria*.

to

to a village at Lymington in the British times, may lead us to a similar conclusion with respect to Christ-church. Be that as it may, the Romans certainly occupied this spot so well calculated for their purposes, and settled here. Thus much may be collected, both from evident traces of that people now to be discerned in certain earth-works near the town; and from a singular discovery made a few years since, by Gustavus Brander Esquire, the late proprietor of the site of the ancient priory of Christ-church. The circumstances of the fact are thus detailed in a letter written by that worthy gentleman, to the President of the Antiquarian Society.

“ DEAR SIR,

“ Having lately made a purchase of
 “ the site of the priory of Christ-church
 “ Twynham, in Hampshire, I was desirous of
 “ obtaining the Ichnography of that venerable
 “ ruin; and in order thereto, had the rubbish
 “ carefully removed from the foundations.
 “ These being laid open, I have been enabled
 “ very clearly to trace out the plan and ar-
 “ rangement of the whole building, and to
 D 4 “ ascertain,

“ ascertain, in a great measure, the appro-
 “ priation of the several principal parts; how
 “ they were disposed, and what were their
 “ respective form and size; and among these,
 “ in particular, that of the Refectory. It is
 “ a room thirty-six feet long, by twenty wide.
 “ On the east-side was a door-way, leading
 “ into an interior apartment, which measured
 “ twenty feet by eighteen, with two Gothic
 “ windows in it to the south. The walls here
 “ were at least five feet thick, and in the
 “ easternmost of the two windows was fixed
 “ a large stone, of a pentagonal figure, ex-
 “ cavated, and perforated in the centre. Its
 “ use, I suppose, was to hold water for sacred,
 “ or other purposes; and the hole, to draw
 “ it off, and discharge it occasionally. This
 “ room I should imagine was the prior’s
 “ oratory. At the distance of two feet from
 “ the door-way, within the room, I observed
 “ a square, flat stone, two feet nine inches
 “ long, by two feet wide, carefully cemented
 “ with lead into the adjoining pavement, hav-
 “ ing all the appearance of a grave-stone.
 “ Curiosity alone tempted me to examine the
 “ contents, to see what might be the reason
 “ of such singular caution in securing them.
 “ You

“ You must conceive what was my surprise,
 “ when on the opening, I found it to be only
 “ a repository of birds bones, to the amount, at
 “ least of half a bushel, and these of *herons*,
 “ bitterns, cocks, and hens, many of which
 “ have long spurs, and mostly well preserved.
 “ The cavity was about two feet deep, and
 “ lined at the bottom, and round the sides with
 “ square stones, &c.*”

Extraordinary as such a phenomenon may
 seem at first sight to be, yet there is no diffi-
 culty in accounting for it, if we advert to the
 superstitions of the ancient Romans, and the
 practices of the early Christians. We well
 know that among the former, many different
 species of birds were held in high veneration,
 and carefully preserved for the purposes of
 sacrifice, and augurial divination. Adopting
 the numerous absurdities of Egyptian, and
 Grecian worship, these tolerating conquerors

* Archæologia, v. IV. p. 118.

had affixed a sacredness to the cock*, the hawk, the hern, the chicken, and other birds; the bones of which after their decease, were not infrequently deposited, within the walls of the temple of the deity to which they were considered as peculiarly appropriated. It seems then probable, that the spot on which the Priory of Christ-church was erected, had originally been occupied by some heathen temple; perhaps a

* The *Cock* was sacred to Mars, Apollo, and Æsculapius. Ω Κριτων, says the expiring Socrates to his friend, τω Ασκληπιω οφειλομεν ηλεκτρουονα, αλλα αποδοτε κη μη αμελησητε. Plat. Phæd. c. 49. The *Hawk* was adopted from the Egyptians, who had built a city in honor of this bird. Ιερακων πολις τον ιερηκα τιμωσα. Strabo 17. p. 817; and whoever killed one of them, by accident or design, was unavoidably put to death. Ος δ' αν ιβιν η ιερηκα αποκτεινη, ην τε εκων ην τε αεκων, τεθ ιαναι αναγκη. Herodot. Euterpe c. 65. The reverence paid by the Romans to the *Hern*, was borrowed from the Grecians; among whom it was an augurial bird.

Τοισι δε δεξιον ηκεν ερωδιον εγγυς οδοιο
Παλλας Αθηναιη.

Hom. Il. κ.

The Romans had also another sort of ορνιθομαντεια, or bird-augury, called *Tripudium*, which they gathered from the various motions, and gesticulations of chicken, or fowls kept in coops. Vide. Alexand. ab Alex. lib. I. c. 29.

fane

pane dedicated to Mars, since the cock (the bones and spurs of which bird were in great abundance in this repository) was esteemed to be singularly agreeable to this warlike deity*.

That a Christian place of worship should be erected on the site of a pagan temple, at Christ-church, is not at all an incredible circumstance, since similar instances occur, not only in our own kingdom, but throughout the whole continent of Europe. The church of St. Germain was built on the spot where the temple of Isis had formerly stood†. Olaus Wormius also, tells us of a Danish church, which he suspected had a like situation‡. And we learn from Keyser, that it was a common practice with those who undertook the conversion of the heathens, to fix on such spots for their new places of worship, as had been

* Cocks are called *Ἀετός νεότης*, "the birds of Mars," by Aristophanes.

† Le lieu qui parut le plus propre fut celui ou selon l'opinion commune restoit encore les anciens vestiges du temple d'Isis. Brouillart Hist. de l'Abbé de St. Germain, p. 4.

‡ Suspicio Fanum fuisse idolatricum in Christianos usus tandem conversum. Mon. Dan. p. 490.

hallowed

hallowed in the opinion of the converts, by ancient consecration*.

The reason of this custom was founded in a knowledge of the human mind. The ignorant worshipper of Jupiter, of Isis, or of Mars, had long beheld with profound veneration, the spot or building consecrated by the immediate presence of his favourite divinity. It was endeared to him by the fascinating pomp of heathen ceremonial, the prejudices of his education, and the example of his ancestors. To attempt rooting out an opinion like this, which had been imbibed in earliest infancy, and strengthened by habitual indulgence, had been useless, if not dangerous. The first preachers of the gospel in England therefore, instead of rashly opposing their prejudices, endeavoured to convert them into a means of forwarding the purposes of their mission. They indulged the heathens in certain harmless practices which

* “ Solebant enim primi gentium converfores illud impri-
 “ mis curare ut destructis idolis, eodem loco Christiana templa
 “ construerent;” for which practice, he gives the following
 reason; “ quo facilius populus ad loca consueta confluens, ad
 “ puriorem doctrinam traduceretur.” Keyseri Select. Antiq.
 Septen. p. 68.

did not militate against the doctrine they propounded; and permitted them to assemble for the worship of the true God, in the same fanes which had before been dedicated to the numerous deities of pagan mythology*.

Sometimes however, the condition of the old edifices might be so ruinous, as to preclude their further use. In these cases, they would of course be taken down: but even here, some regard was paid to the prejudices of the heathens. New churches arose on the situation of the ancient dilapidated temples; and such relics of the old superstition, (bones and ashes, for instance, of sacred birds or animals), as had been interred within the walls of the latter, would be permitted to continue in the same spots, to which mistaken piety had originally consigned them†.

* Jeffery of Monmouth tells us, " the holy doctors (Faganus and Duvanus) after they had almost extinguished Paganism over the whole island (of Britain), dedicated the temples that had been founded in honor of many gods, to the one only God, and his saints, and filled them with congregations of Christians." Jeff. Mon. 4. c. 19. v. c. 1. Archæolog. v. IV. p. 415.

† Archæolog. v. IV. p. 418.

By what name Christ-church was known to the Romans, or Romanizing Britons, does not appear. The earliest account that occurs of it, is to be found in the Saxon Chronicle; by which we are informed, its Saxon appellation, was Tweonea*, or Tweoxnea. This it received from its situation between two rivers: for it was before observed, that from circumstances of this sort, the ancient inhabitants of Britain applied names to their different villages.

Its recorded history does not commence very auspiciously.

Alfred having lived to subdue his foes, settle his kingdom, and firmly establish the regal authority; died, and left his sceptre to Edward surnamed the Elder, his second son. Ethelwold however, the cousin german of the young prince, laid claim to the throne, and backed his pretensions by assembling his followers. With these he marched towards Win-

* Tpeonea. Sax. Chron. edit. Gibson, p. 100. In a Saxon charter of King Athelstan, printed in the *Monasticon Anglicanum*, v. I. p. 195, an enumeration of certain lands occurs, which were given to pious purposes, and among the rest mention is made of a "were on the Avon at Twynham (Tpyñham) " within the shore;" a proof of the antiquity of this name.

bourne, and taking possession of that place, continued his progress to Tweonea, or Christ-church, which he also subdued*. Edward hearing of his proceedings, collected a body of forces, and hastened to meet his rebellious kinsman, who on his approach threw himself into Winbourne, giving out that he was determined to conquer, or die. This however only proved an empty gasconade; for being seized with a sudden panic, he departed privately in the night from his post, and escaped into Northumberland, leaving his new conquests a prey to the English king. I am inclined to think, that traces of this series of events are still existing: since in the neighbourhood of Christ-church, several barrows are to be seen, in that line which a partizan would pursue, in marching from Winbourne to Christ-church. These, I take it, were raised over such of the adherents of the two different parties, as perished in the slight skirmishes, which might probably take place, ere Ethelwold could reach the town of Christ-church; for it is to be observed, that

* And þa gearað Æðelpald æþeling. " his fædman yunu. þone ham æt Winburnan. ⁊ æt Tpeoneam," Sax. Chron. Sub. Ann. 901.

interment under barrows, was in frequent use, at the period of which I am now speaking.

Thuinam, which is nothing more than a Norman corruption, of the ancient Saxon name of Christ-church, occurs as a royal burgh, in the Domesday Survey.—The entry is as follows—

“ The King holds Thuinam in demesne;
 “ which was a royal manor in the time of
 “ Edward the Confessor; and was then as-
 “ sessed at one yardland. It is now assessed
 “ at the same quantity. Here are thirteen
 “ plough-lands. Two plough-lands are in de-
 “ mesne; and twenty-one villagers, and five
 “ borderers, employ three ploughs. Here are *one*
 “ servant, three freedmen, and four Radche-
 “ nistri, who occupy two plough-lands and
 “ an half; and a mill which pays five shillings;
 “ and sixty-one acres of meadow. The woods
 “ which comprehend three plough-lands, oc-
 “ cupied by five villagers, are now in the
 “ king’s forest.

“ Thirty-one messuages in the Borough of
 “ Thuinam, pay sixteen-pence, yearly tax.

“ It was worth, in the time of the Confessor,
 “ and afterwards, nineteen pounds by tale. It

“ is

“ is now worth ten pounds, reckoning twenty-
 “ pence to the ora ; but it pays twelve pounds
 “ ten shillings*.”

It will be worth while here, to enquire
 in a brief manner, into the nature of the Saxon
 Boroughs.

We may reasonably suppose, some consider-
 able time elapsed after the conquest of Britain
 by the Saxons, ere that people, (a warlike
 and active race, averse to the pursuit of tillage
 and commerce) began to improve, the posses-
 sions they had acquired. Opinions imbibed in
 early youth, and confirmed by habit, are not

* “ Rex tenet in dominio Thuinam. De firma Regis Ed-
 “ wardi fuit. Tunc, et modo, una virgata terræ. Terra est
 “ 13 Carucatæ. In dominio sunt 2 carucatæ; et 21 villani,
 “ et 5 bordarii, cum 12 carucis. Ibi unus servus, et 3 col-
 “ berti, et 4 Radchenistri, cum 2 carucatis et dimidia; et unus
 “ molinus de 5 solidis, et 61 acræ prati. Sylva est in Foresta
 “ Regis, ubi erant 5 villani cum 3 carucatis.

“ In Burgo de Thuinam, 31 masuræ reddunt, 16 denarios
 “ de Gablo.

“ T. R. E. et postea, valuit 19 libras, ad numerum. Modo
 “ 10 libras, de 20 in ora; et tamen reddit 12 libras et 10
 “ solidos. Quod est in foresta, appréciatur 12 libris et 10
 “ solidis.” Vide Hampshire extracted from Domesday book,
 “ p. 20. 4to. Faulder 1789.

soon rooted out; nor would our ancestors speedily get over the prejudice which taught them to despise the obvious comforts and security of towns, and villages*. Abundant leisure however, and increasing population, obliged them, in process of time, to turn their attention to tillage, and agriculture; which were speedily followed by the practice of the arts of commerce. But as these pursuits could not be carried on by individuals, scattered about in divers places, and dwelling at a distance from each other; it became necessary to fix on certain spots, where little communities might associate and establish themselves, and under the protection of the sove-

* The Germans had no cities, or towns. Their houses were all apart from each other; and even in their small villages, the habitation of every one was separated, by a spot of land which entirely surrounded it. Tacitus de Mor. Germ. c. 16. p. 553. edit. Amsterdam. They alledged as a reason for this dislike of walled towns, that the idea of protection which they afforded, had a tendency to relax vigilance, and repress martial ardour. "The most savage animals, say they, losing their ferocity when once confined." "Etiam fera animalia, si clausa teneas, virtutis obliviscuntur." Tacit. Historiar. l. IV. c. 64.

reign,

reign, or lord of the demesne, traffic with ease and security*.

For these purposes, the Saxons began to look out for places commodiously situated. Many of the towns and cities which Roman industry had raised, during the settlement of that people in England, were repaired, or rebuilt; and where they did not occur in convenient maritime situations, new ones were erected. These were distinguished by the name of Burghs; the inhabitants of which were encouraged to exertion, by particular

* It is difficult to ascertain precisely, the origin of Burghs in this kingdom; though we find them mentioned in the laws of Ina King of the West-Saxons, which gives them an antiquity of nearly eleven hundred years. Among the municipal constitutions of this wise monarch for the internal peace and government of his kingdom, we find the following ordinance. Be buphþryce 7 Buphþryce mon 7ceal betan mid hund 7pelftīgum 7cill 7 Cyninger 7 byscoper. 7ær hy 7ice by 7 Ealdorþmanner. mid eahtatīg 7tillinger 7, &c. The meaning of which is, "whoever shall be guilty of a violation of the peace in a *Burgh* under the *protection* of the *King* or *Bishop*, he shall pay one hundred and twenty shillings. If it be an Alderman's Burgh, the fine shall be eighty shillings. Vide Leges Inæ apud Lambard. Archaionom. p. 9. c. 46. A similar law occurs in Alfred's code. Idem. p. 31. c. 39.

privileges, immunities, and laws*. Here markets were established; imports and exports of various merchandize carried on, under the cognizance of the prepositus burghi, or bailiff of the borough, appointed by the prince or lord of the fee, to reside in the place, and to gather the tolls, duties and impositions, arising from the trade of it†.

Notwithstanding however, the various regulations which were made in favor of those who inhabited boroughs, their state, for the most part, in the Saxon times, seems to have been nothing more than a certain qualified slavery. Repeated notices occur in Domesday-book, of towns whose burghesses were confined

* A Burgh is defined to be, "The placing or situation of many houses together." Cluverius *Germania Antiqua*. f. 89. 90. The encouragement which was given by the Saxons to enterprising merchants, appears from a singular law of Æthelstan, by which any one who had made three long sea voyages on his own account, was raised to the dignity of a Thane. Wilkin's *Con.* p. 71. Hume's *Hist. Eng.* v. I. p. 224.

† The Saxon burghesses seem to have enjoyed the few rights, and liberties they possessed, not in consequence of any particular grants or charters, made to them by the lords or monarchs, as a body corporate; but from their *inhabiting* those *houses* which constituted the boroughs, and to which alone the privileges abovementioned were annexed.

to a residence on the spot where they traded ; who were so completely under the dominion of their lord, that they could not do homage to, nor receive protection from any other superior*. Some indeed were rather farther removed from servitude, and paid a settled acknowledgment for the liberties they enjoyed ; but these were few, and can only be considered as exceptions to a general rule.

In this state, it is probable, the boroughs remained till the Anglo-Norman Kings took possession of the English crown ; who, finding that commerce was cramped by the restrictions under which the burghesses laboured, relaxed, by degrees, the servile ties, and remitted the numerous imposts that had arisen in the Saxon times, granting them liberty of person,

* This will sufficiently appear from the following minutes in Domesday-book. “ In Burgo (de Thetford) erant, &c. de istis Nominibus erant 36 ita Dominici Regis Edwardi, ut non possent esse homines cujuslibet, sine licencia Regis.” In Romenel sunt quater 20 et 5 Burghenses qui pertinent ad Aldington Maner : Archiepiscopi, et valuerunt et modo valent Dominio 6 lib. In Romeney there are eighty-five burghesses, which belong to Aldington the Manor of the Archbishop, and they were worth, and now are worth to the lord six pounds.” Vide Brady on Boroughs, p. 16. et infra.

and accepting in lieu of the duties formerly received, a fixed redditus, called a fee farm rent, which was proportioned to the amount of the original impositions*. At the same time also that this exchange took place, we may look for the origin of *chartered corporations*. Perhaps, indeed, the former might be the necessary consequence of the latter; for when the Norman monarchs had determined to put the ancient Saxon boroughs upon a more liberal footing than before, the very first step towards it would be, to reduce the former uncertain, and arbitrary customs levied on their burghesses, to a stated, invariable, and standing rent.

We find by the above extract from Domesday-book, that Thuinam or Christ-church†, was

* Fee-farm rent. When any lands, tenements, duties, &c. were let to tenants for only a *part* of their intrinsic value; an half, third, or fourth, the rent paid was called a fee-farm rent; the tenants esteeming what these estates were above the rent, or in respect of the tenure, to be to them, ut, or *tanquam de feodo*, as if they were holden in fee. Brady on Boroughs, p. 83.

† It received the name of *Christ-church* in the reign of Rufus, from its conventual church, which was then rebuilt, and dedicated to Christ. The *borough* alone appears originally, to have had the names of Twynham, and Christ-church. The *suburbs* of the town were denominated *Eggheite*, a word formed from the

was numbered among the royal demesnes in the reign of the Confessor. It had probably been in the crown from the earliest times. Here it remained vested, till the reign of Henry I. who bestowed it on Richard de Redvers, a Norman nobleman, descended, in a direct line, from Richard the first Duke of Normandy, great grandfather to the Conqueror*. This powerful baron had acquired the favor of Henry, by a steady attachment to his cause, in the contest between that king, and his injured brother Robert, for the crown of England. His fidelity was rewarded with the Earldom of Devon; the third penny of the yearly revenue of that county; the town of Tiverton; the barony of Plimpton; the lordship of the Isle of Wight; the lordship and hundred

the Saxon Eage a low wet place, or little island; and its derivative, and synonym Eyte. It is observable that the manor of Eggheite was of sufficient consequence, in the reign of the Conqueror, to give name to a very large district of land, which is called in the Domesday-survey, Eggheite Hundred.

* See his pedigree in the appendix to Sir Richard Worsley's history of the Isle of Wight. See also appendix N^o. 26. This Baron died in the year 1137, the second of Stephen's reign. He was buried first at Brightley abbey and afterwards removed to Ford abbey.

of Christ-church ; the conventual church of Christ-church ; the churches of Boldre, Hordle, and Milford ; the chapels of Sopley, Holdenhurst, and Brockenhurst ; together with a large tract of land, stretching from Christ-church along the sea shore, to the eastward, as far as Beaulieu.

It was immediately after the æra of this royal grant, by which Christ-church came into the hands of a subject, that the town, as I apprehend, was first strengthened by walls, and a castle. That rage for building mansions of defence, which in the ensuing reigns, occasioned so much trouble to the monarch, and mischief to the subject, began to unfold itself in the reign of Henry ; and it is reasonable to suppose, Richard de Redvers would be influenced by the spirit of the times, and adopt a practice which was pretty universally pursued. The style of architecture observable in the ruins remaining to this day, agrees very well with the beginning of the twelfth century, when those arches, mouldings, and ornaments, which are usually considered as characteristic of Saxon building, were as yet in general use. We cannot assign it a *later* date than this, since in a charter granted by the immediate
successor,

successor, and son of Richard de Redvers, the *ditch of the castle* is expressly mentioned, as a boundary of certain lands, bestowed on the monastery of Christ-church*.

This privilege of fortifying their possessions, which the nobility assumed in the feudal ages, had an obvious tendency to increase their independence and insolence. The English annals give numerous instances of the haughty baron renouncing his allegiance, retiring to his castle, mustering his dependants, and bidding defiance to his king. An example of this kind occurs in Baldwin de Redvers, son of the first lord of Christ-church, who abetting the cause of the empress Maud against Stephen Count of Blois, fortified his castles, and for a considerable

* Fossatum Castellum. Vide appendix N^o. 21. A topographical writer of the sixteenth century tells us Christ-church castle was built by Edward the elder, which I do not believe. "At this place," says he, "is a most ancient castle, though now much defaced, builded by Edward surnamed the elder, the son of Alfhred King of the West-Saxons; which last hath thereunto annexed many feignories, and sundrie lordships held of it, and ought to perform thereunto great services." Chorographical description of the severall Shires and Islands, &c. dedicated to Queen Elizabeth by John Norden 1595.

time resisted the attacks of the usurper. Driven at length from Exeter, he retired to his possessions in Hampshire, and probably made some stand at Christ-church, since that town lay immediately in his way to Carisbrook-castle, the last place of his retreat. This too he was finally obliged to relinquish; and escaping with difficulty into Normandy, was declared an outlaw by Stephen, who seized on all the large estates which he enjoyed. Christ-church came into his hands with the rest; but as a compromise shortly afterwards took place between the two contending parties, an act of amnesty was agreed on, and the adherents of each were pardoned, and restored to their honors and possessions*.

The anarchy produced by civil war, the unsettled state of the kingdom, the prodigious power of the nobility, and their own weakness; prevented the monarchs of the earlier part of the twelfth century, from adopting the system of demolishing the baronial castles when they

* Simeon. Dunelm. Hist. contin. per Johan. Prior. Hagulst. apud Decem Scrip. v. I. p. 259. 6. Radulf. de Diceto, apud Twisdeni Scrip. v. I. p. 506. 15. Matt. Par. p. 63. l. X.

fell into their hands ; a precaution against future trouble, which the wisdom of the first and third Edwards taught them to observe. The fortress of Christ-church was therefore again delivered with the lordship of the town, to Baldwin de Redvers, who transmitted it to his son Richard de Redvers, at his death, which happened at Quarr Abbey, in the year 1155*.

William de Vernon, (so named from the place of his birth in Normandy) the second son of Baldwin de Redvers, became possessed of Christ-church on the decease of his nephew (the third Richard de Redvers) without issue. He was one of the four nobles, who were chosen to support the silken canopy over Richard the first, at his second coronation, held at Winchester after his imprisonment on the Continent†. We have seen above, that the intolerable extortions of John induced this baron to league himself with those, who had confederated against the king. He lived to behold the effects of their exertions for liberty,

* Worley's Hist. Isle of Wight. Appen. No. 19.

† Worley's Hist. p. 53.

in the glorious scene which Runnymede displayed; tyranny crouching beneath the arm of popular indignation; the dawnings of freedom bursting from the cloud of general and unqualified despotism.

This nobleman had three children by his lady Mabilia daughter of Robert Earl of Mel-lent: Baldwin (who married Margaret daughter of Warine Fitz Gerald, chamberlain to King John, and had a son Baldwin, which died before his father*) Mary, and Joanna. The latter married twice. Her first husband was William Bruer the younger, Lord of Torbay; and the second, the famous Hubert de Burgh, Earl of Kent, who made so conspicuous a figure in the reigns of John and his immediate successor. Christ-church was included in the large portion which this nobleman received with his lady†.

This

* On the death of her husband Baldwin, Margaret received the manor of Christ-church in dower for life. Worsley's pedigree of the De Redvers family in Appendix No. 19.

† The following record ascertains this fact. “ Sciant præ-sentes et futuri quod ita conven. inter Willmum de Vernon Comitem Devon et Hubertum de Burgo domini Regis camerarium super maritagio Johannæ filię ipsius comitis Junioris, quam

This marriage producing no issue, the dower of Joanna reverted after her death, to her nephew Baldwin, who lived but a few years to enjoy his honors and estates*; leaving his son Baldwin; the fourth of that name, to succeed him. This nobleman being a minor at the decease of his father; his wardship was granted to Richard Earl of Cornwall, by Henry the second, who as the *leige-lord* of his tenants in capite, had a right according to the *feudal institutions*, of assuming the wardship of minors of this description, or of granting it to whomsoever he pleased.

Among the many serious grievances which the corruption of this extraordinary system, brought upon the subject, we may reckon those

quam idem comes dedit in uxorem prædicto Huberto, ad petitionem, et voluntatem, et assensum domini Regis; quod idem comes assignavit filiæ suæ priori natu, caput honoris sui in Devon. cum castello de Plimpton cum esnesca et cum rationabili parte quam eum Contingit de hæreditate sua, Johannæ vero filiæ suæ juniore assignavit totam insulam de Wicht. et Christ-chirche cum rationabili parte, &c. &c. Cart. 1 Johis pt. 2. No. 41. Worsley's Hist. Isle of Wight, p. 55. note.

* This Baron was buried in Christ-church, where a stone at the foot of the altar, with an inscription (which may be found in an ensuing chapter) hands down his memory to posterity.

of

of wardship, and marriage. By the former, the lord exercised the privilege of receiving the lands and person of the minor, and retaining them, till the male ward arrived at the age of twenty-one years, and the female of fourteen years, during which interval, the rents and profits of the estates belonged intirely to the guardian. The right of *marriage* was still more opposite to reason and justice, since by this, the guardian in chivalry might dispose of his charge in wedlock, to any one he chose, or what is more, might *sell* the disposition of him to another, without troubling himself at all about the inclination or affections of the unfortunate ward*. This appears to have been a privilege of a very lucrative nature ; for when the minor was affluent, numbers might always be found ready to fee the guardian, provided he would bestow the ward in marriage according to their wishes. Such was the case with young Baldwin de Redvers, who holding his honors and possessions immediately of the crown, became the ward of the king at the decease of his father. This prince availing

* Blackstone's Commentaries, v. II. and IV.

himself

himself of the advantage which feudel absurdities allowed; *sold* the right of disposing Baldwin in marriage to Gilbert de Clare Earl of Gloucester for two thousand marks, who immediately married him to his eldest daughter Amicia*. This match Baldwin survived only five years, leaving a son of the same name; and a daughter called Isabella. The former died without any offspring, except a son, which lived only till he was ten years of age; so that Christ-church, with the other large possessions of the De Redvers family, became vested in Isabella in the twelfth year of Edward the first†.

We have seen in a former part of our work that this lady was prevailed upon just before her decease, to alienate her honors and estates to Edward: the borough of Christ-church being part of them, came by these means into the crown, from which it was not severed till the ninth of Edward the third, when it was granted to Sir William de Montacute, and Catharine his wife‡.

* Worsley's Hist. p. 56.

† Idem.

‡ Collins's Peerage, v. II. p. 154.

During

During the time that the burgh of Christ-church continued in the hands of the De Redvers family, we do not find that any of them adopted the plan generally observed by the Norman lords, of emancipating their boroughs, and reducing the multifarious imposts and customs levied on burgesſes in the Anglo-Saxon times, to a certain fee-farm rent. The lords of Christ-church continued to have their prepoſitus or bailiff reſident on the ſpot, who received the tolls produced by the trade of the place, and the intercourſe of the neighbouring county with its inhabitants. This officer ſeems to have been endowed with large diſcretionary powers. He regulated the markets and fairs; determining what particular goods or articles ſhould be expoſed to ſale, and the quantum of duty to be paid on each. He levied all fines on the men within the demeſne, increaſing, or diminiſhing the amerſciament at pleaſure. The firſt choice of all merchandize brought to the place was ſubmitted to the prepoſitus; and in the abſence of his lord, he preſided, and gave judgment in the courts of the tenants, held at certain ſeaſons within the borough*.

* Appendix No. 18. and 19.

To the inconvenience of these local regulations Christ-church continued subject, till the abovementioned purchase by the crown; after which Edward seems to have relieved its burgesſes from all uncertain or arbitrary exactions, and to have eſtabliſhed a fee-farm rent in their ſtead.

It appears that Chriſt-church ſoon after it came into the hands of Edward the firſt, received a precept to ſend two members to the national council: which was repeated in the firſt and ſecond of Edward the ſecond. But to theſe no returns were made on account of the poverty of its burgesſes, which was ſuch as to prevent them from defraying the expences of a parliamentary attendance*.

The twenty-ſeventh year of Elizabeth's reign is generally conſidered as the epocha, when the Britiſh Houſe of Commons began to aſſume any great degree of weight or conſequence in the ſcale of the conſtitution. At this period Chriſt-church, which for two hun-

* Prynne's Brevia Parliament. p. 295. Willis's Notitia Parliament. v. I. pref. p. 24. This appears to have been a plea very commonly urged in former times by the ſmaller and leſs affluent boroughs. Vide Brady's Treatiſe on Eng. Bur. p. 121.

dred and seventy-three years had ceased to receive parliamentary summonses, was called upon as a prescriptive borough, to return two members to the national council; which precept it complied with, and has continued ever since to be regularly represented in parliament by the same number.

The property which the Hyde family possessed from a very early period, in the neighbourhood of Christ-church, always threw a considerable share of interest into their hands, that enabled them to manage the borough, for the most part as they thought proper. The great Earl of Clarendon usually pointed out the persons to be returned to the senate, and his choice had implicit deference paid to it. This nobleman indeed fully deserved the confidence of the town; since the increase of its population, and encouragement of its commerce were objects to which he paid considerable attention. He adopted many schemes for the promotion of both. Amongst the rest, he had conceived the idea of forming a harbour at Christ-church, and rendering the river Avon navigable as far as Salisbury: a plan which had it not been for the banishment and disgrace of this exalted character, would have

have speedily raised Christ-church into a town of first-rate importance. That the scheme was by no means visionary, or difficult to be executed, will appear from the following account of Capt. Yarranton an hydrographer of the last century, who accompanied Lord Clarendon to the spot, for the purpose of pronouncing upon the feasibility of the undertaking.

“ About eighteen months since,” says he,
 “ I was taken down by the Lord Clarendon
 “ to Salisbury to survey the river of Avon, to
 “ find whether the river might be made navigable: as also whether a safe harbour
 “ could be made at Christ-church for ships
 “ to come in and out, and lye safe. After
 “ I had surveyed the river, I found it might
 “ with ease be made navigable. I then with
 “ several others went to sea several times, to
 “ sound and find the depths, and to discover
 “ what the anchorage was. At last I found
 “ in the sea great quantities of iron stones lye
 “ in a ridge. For in the sea pointing directly
 “ upon the Isle of Wight, observing it at low
 “ water, I found that ridge of iron stones
 “ was the cause that forc’t the ground tide
 “ about the point, which had carried and
 F 2 “ lodged

“ lodged the sands so, as it had choaked up
 “ the harbour, but the stones near the shore
 “ lay so great and thick, that they were the
 “ occasion of lodging the sands by them near
 “ the western shore, and so of preserving a
 “ place which is very deep and good ancho-
 “ rage, and within one hundred yards of the
 “ shore, which gives unto that river the ad-
 “ vantage of making there as good an har-
 “ bour, as to the depth of water it will draw,
 “ as any in England, where a boy and a cord
 “ two inches diameter will be sufficient to
 “ hold a ship: the harbour being a great in-
 “ land lake or pool, and well defended from
 “ all winds. When myself and some were
 “ well satisfied of the conveniency of the place
 “ for a harbour, I waited upon the Lord Cla-
 “ rendon and some other gentlemen to sea,
 “ and there did discover to them the reasons
 “ at large, having convinc’t them upon the
 “ place, of the fitness and conveniency in
 “ making harbour there. They then pro-
 “ ceeded to do something in treating about
 “ the river. At which time I observed two
 “ great things that place was capable of.
 “ The first is, at that very place where the
 “ harbour may be made, there may at any
 “ time

“ time safely come in, and quietly ride at
 “ least fifty or sixty fifth and sixth rate fri-
 “ gats; and that which is more strange,
 “ within three hundred yards of the place there
 “ is a hill or promontory which was an old
 “ camp of the Romans or Saxons, as it is
 “ said, which will lodge an hundred thousand
 “ men, and in three days may be made so
 “ defensible, that no army (be it never so
 “ great) will be able to annoy them, all parts
 “ of the said camp being defended by sea ex-
 “ cept about three hundred yards, and that
 “ is entrenched by a very vast ditch, yet very
 “ useful; and relief by sea may be brought
 “ to this place every tide, and no party by
 “ land as it now is can give any opposition.
 “ And to me it is very strange, that notice
 “ long since had not been taken of it, and
 “ some forts built there. The second thing
 “ I there took notice of, was, the great ad-
 “ vantage his majesty might make of that
 “ place when the harbour was opened, for
 “ the building of fifth and sixth rate fri-
 “ gats. A place none can be better, with
 “ these advantages. First, within the har-
 “ bour is a convenient place to build ships.
 “ Secondly, the timber will be carried down

“ the Avon to the place for building, for four
 “ shillings the tun or load ; the timber coming
 “ out of New-Forest, the river running by
 “ the forest side, and at present his majesty
 “ sends the timber out of the forest to Portf-
 “ mouth to build, and pays for a load to
 “ Redbridge fourteen shillings, and from Red-
 “ bridge to Portsmouth by water eight shil-
 “ lings the load. Thirdly, this place is and
 “ may be made by art, with the laying out
 “ of two thousand pounds upon a fort, a full
 “ defence against any enemy landing, and
 “ secure all his majesty’s ships that shall be
 “ laid in there, from the attempts of any
 “ enemy whatsoever, and will there be fit and
 “ ready almost with any wind to sail out.
 “ It lyes over against the very heart of France,
 “ and such ships may there go to sea, and be
 “ about their work, when others cannot come
 “ about for contrary winds, &c.*”

The interest of the Hyde family in the bo-
 rough of Christ-church received a considerable
 check in the close of Charles the second’s

* Yarranton’s England’s Improvement by Sea and Land, &c.
 1677—page 41.

reign,

reign, and in the commencement of his successor's. The politics of Henry Earl of Clarendon were extremely disagreeable to many of its burgesſes, and he by no means found that ready compliance with his wiſhes, which his ancestors had for ſo long a ſeries of years invariably experienced. From a letter that occurs in the Appendix*, it is evident Chriſt-church joined in the popular diſcontents which diſturbed the laſt years of Charles the ſecond. The excluſion of the Duke of York from the ſucceſſion had been vigorously pushed in the parliament of 1679; and Sir Thomas Clarges, a repreſentative of Chriſt-church at that period, oppoſed this bill to the diſpleaſure of ſeveral of his conſtituents. This diſpleaſure had been teſtified at the election for a new parliament in 1680, when Lord Shaftſbury the great leader of the Whigs, exerted his influence to procure the return of members to the ſenate, whoſe ſentiments were congenial with his own. Several of the burgesſes, and the whole commonalty of the place favored Lord Shaftſbury's principles, and had given him on this occaſion

* Appen. No. 29.

their warm support. It was to counteract this spirit of opposition, and to procure the return of members favourable to the court interest, that the Earl of Clarendon wrote the above-mentioned letter to the minister of Christ-church, who was a gentleman of considerable influence in the place. Whether or not this had the desired effect, and the popular party were prevented from chusing representatives less servile and complying than the Lord Keeper seems to have wished, I know not; but these little local struggles well deserve to be mentioned, as they prove that the spirit of civil liberty displayed itself at Christ-church, at a time when its exertion proved the salvation of our religion, laws, and constitution.

The borough, hundred, and manor of Christ-church, after the purchase made by Edward the first of Isabella's possessions, remained in the crown till the ninth year of Edward the third*; when that prince granted them (among many other honors and estates) in tail, to Sir William de Montacute, afterwards created Earl of Salisbury, who had recommended

* From the records in the tower, No. 45. p. 1. m. 27.

himself

himself in a particular manner to Edward, by assisting in the apprehension of the haughty and licentious Mortimer, and rendering several other essential services*. He died the 30th of January 1343-4, and transmitted his possessions to William the second Earl of Salisbury: who died at Christ-church in the twentieth year of Richard the second. The will of this nobleman which was executed at that place on the twenty-ninth of April 1397, gives the following singular directions respecting the ceremonial of his obsequies. Twenty-four poor people cloathed in black gowns and red hoods are ordered to attend the funeral, each carrying a lighted torch of eight pounds weight. Every pillar of the church also in which his body should be deposited, was to be adorned with a banner bearing his arms. He further directs that twenty-five shillings should be daily distributed among three hundred poor people, from the time of his death to the arrival of his body at the conventual church of Buxleham, in which it was to be deposited†.

* Collins's Peerage, v. II. p. 156.

† Coll. Peer. v. II. p. 177.

• Sir John de Montacute great nephew of the Lord William, had livery granted to him of all the possessions of his uncle the 2d of June 1397, to which was added the title of the Earl of Salisbury: but in the beginning of Henry the fourth's reign being concerned in a conspiracy to restore Richard to the throne, he was taken at Cirencester, and beheaded by the mayor of that place without form of trial on the 5th of January 1400*. In consequence of this breach of allegiance, his possessions escheated to the crown.

Though Henry, compassionating the distressed situation of Maude the widow of the deceased Earl, and her children, granted several manors and honors to them for their support, yet the borough and manor of Christchurch were not among the number. These continued in the crown till the thirty-second of Henry the sixth, when they were leased to Richard Neville (who in right of his Lady Alice the daughter of Thomas Montagu received the title of Earl of Salisbury) and Alice his wife, for the term of twelve years, at the

* Smollet's Hist. Eng. v. IV. p. 234.

annual rent of a red rose*. Whether this lease were renewed or not, or by what means Christ-church was numbered among the possessions of Richard's grand-daughter Margaret Countess of Salisbury, I am ignorant; but certain it is, this noble lady at the time of her execution which happened on May 27th 1541, held the hundred, borough, and manor of Christ-church, by some mode of tenure or other.

As the unfortunate Margaret was attainted of high treason, all her possessions were confiscated; and Christ-church among the rest came into the hands of Henry the eighth. Its manor I believe continued in the crown till the reign of James the first, who granted it among many others, for the term of fourscore and nineteen years, to Sir Francis Bacon Knight, Sir John Dacombe Knight, Thomas Murray Esquire, Sir James Fullerton Knight, Sir John Walter Knight, and Thomas Trevor Esquire, to the use of Charles the first when Prince of Wales, by indenture bearing date the 10th of January in the eighteenth year of his

* Vide Appendix No. (27).

reign :

reign* : the residue of which term was assigned by Sir J. Walter, Sir James Fullerton, and Sir Thomas Trevor, the surviving lessees, by indenture dated the 20th of June in the fourth year of Charles the second, to William Williams, Robert Michael, Walter Marks, and Robert Marsh citizens of London, at the annual rent of £30. 14s. 1d.† In the same year however, the king at the request of the assignees, granted to Edward Ditchfield, citizen and salter, John Highlord, tanner, Humphrey Clarke, painter, and Francis Mosse, scrivener, the whole manor of Christ-church Twynham with its appurtenances; to hold the same by fealty only, in free and common soccage, and not as tenants in capite or by knight's service, in fee-farm forever at the annual rent of £32. 14s. 1d.‡

By the claims on the New-forest which were made and adjusted in the twenty-second year of King Charles the second, it appears, that Edward Earl of Clarendon possessed at

* Fee-farm Roll Com. South. fol. 90.

† Idem.

‡ Vide Tricesima quarta pars patent. de Anno Reg. Regis Car. quarto.

that

that time the manor of Christ-church*. In this family it continued till the close of the last century, when it became the property of Sir Peter Mew. By his descendants it was transmitted to the late J. Clarke Esquire, who bequeathed it at his death, which happened a few years since, to the present Sir George Tapps Bart. George Rose Esquire became possessed of it by purchase in the year 1790.

The wisdom of Edward the third taught him to check as much as possible, that haughty independence in the nobility, which the feudal institutions had such a tendency to encourage. To this end he discountenanced the building of castles, and mansions of defence, a practice which had been pretty general among the barons in earlier times; and seldom granted again to a subject any edifices of this description, when once they had fallen into his hands. The strong *castle* of Christ-church was of too much importance to be conferred on Sir William Montacute, when he gave him the borough and manor of that place. The wary monarch retained it himself, and in the fourth

* Vide Append. No.

year of his reign appointed Sir Thomas de West Knight, ancestor of the present Earl Delewar, to be governor of it*. Who were successors of Sir Thomas in this post I am not able to discover; though it is probable the castle continued in the crown from this period, since among the annual civil and military expences of Queen Elizabeth, the following item occurs: "Christ-church Hantshire. " Constable of the castle, fee; £8. os. 9d." a proof that in the sixteenth century it was a royal castle†. Towards the close of Elizabeth's, or the beginning of her successor's reign, Sir Henry Wallop ancestor of the Earl of Portsmouth, was governor or high constable of Christ-church Castle. One particular relative to the duty of this officer occurs in a survey dated October 1656, which is the only information extant respecting the fortress in question. "Mem. The constable of the " castle, or his deputy, upon the apprehen- " sion of any felon within the liberty of

* Rot. fin. An. 4. Ed. 3. m. 11.

† Vide "a collection of ordinances and regulations for the government of the royal household, &c. printed for the antiquarian society 1790, p. 266."

“ Westowing, to receive the said felon and
 “ convey him to the justice and to the said
 “ jail, at his own proper costs and charges;
 “ otherwise the tything-man to bring the said
 “ felon, and chain him to the castle gate and
 “ there to leave him*.”

The local transactions of a small town not being objects of general history, are soon forgotten. Little is to be met with on record that regards Christ-church. Situated at a distance from the metropolis, the usual scene of business and action, and enjoying the protection of powerful lords and opulent ecclesiastics, it was seldom disturbed by external violence or internal commotion; and is consequently little noticed by the pen of the annalist. All the illustration therefore that can be thrown on its topical history, is to be gleaned rather from casual hints, than connected detail.

Henry the seventh pleased probably with the cool and agreeable situation of this town, visited it several times. There was a vicar

* Vide Grose's Antiq. v. II. last edition under the head
 “ Christ-church castle.”

at Ringwood by name Hodgkins, who being a profound mathematician was much esteemed by Henry, himself a studious man, and addicted to these abstruse pursuits. To this divine the king frequently repaired, and seldom left Hampshire without first paying a visit to the town of Christ-church*. Nor is Henry the only royal visitor it can boast: since Edward the sixth remained here for several days in the year 1552†. Having been attacked in the spring of this year by the measles, and shortly after his recovery from them, by the small pox, a progress through part of his kingdom, was recommended to him to re-establish his health, which had been severely impaired by these disorders.

In the summer therefore of 1552 he set out on his expedition royally attended, having a band of three hundred and twenty soldiers. His whole train amounted to four thousand horse. The greater part of this numerous retinue however, he had dismissed before he reached Christ-church, as he found it a dif-

* Hatcher, MS. Catal. Præpos. et Soc. Coll. Reg. Cant. cited in Mr. Warton's Hist. Eng. Poetry, v. II. p.

† Strype's Memorials, v. II. p. 358.

ficult matter, to procure them accommodations at the villages through which they passed*. The following letter written by himself from this town, will describe the route he pursued, and the mode in which he passed his time during the journey; it was addressed to a favorite of the king's called Barnaby Fitz-Patrick, and is preserved in Fuller's church history.

“ Edward.

“ The cause why we have not hitherto
 “ written unto you, have partly been the
 “ lack of a convenient messenger, partly be-
 “ cause we meant to have something worthy
 “ writing ere we would write any thing.
 “ And therefore being now almost in the
 “ midst of our journey which we have un-
 “ dertaken this sommer, we have thought
 “ good to advertise, now since our last let-
 “ ters dated at Greenwich, we departed
 “ from thence towards a thing farre con-

* Sir John Hayward's life and reign of Edward the sixth, among Kennet's English historians, v. II. p. 323.

“ trary to that wherein as we perceive by
 “ your diligent advertisement, you and all
 “ the contrey you are in are occupied; for
 “ whereas you all have been occupied in
 “ killing of your enemies, in long march-
 “ ings, in painful journeys, in extreme heat,
 “ in sore skirmishings, and divers assaults;
 “ we have been occupied in killing of wilde
 “ beasts, in pleasant journeys, in good fare,
 “ in viewing of faire countreys, and rather
 “ have sought howe to fortifie our own,
 “ than to spoil another mans. And being
 “ this determined came to Gilford, from
 “ thence to Petworth, and so to Coudray
 “ (a goodly house of Sir Anthony Browne)
 “ where we were marvellously, yea rather
 “ excessively banquetted. From thence we
 “ went to Halvenakar (a pretty house besides
 “ Chichester.) From thence we went to
 “ Warblington (a faire house of Sir Richard
 “ Cottons.) And so to Whaltan (a faire
 “ great old house, in times past the bishop
 “ of Winchester, and now my Lord Trea-
 “ surers house.) In all these places, we had
 “ both good hunting, and good cheer. From
 “ thence we went to Portsmouth town, and
 “ there viewed not only the town it selfe
 “ and

“ and the Haven, but also divers bulwarks,
 “ as Chattertons, Wafelford, with other; in
 “ viewing of which we finde the bulwarkes
 “ chargeable, massey, well rampared, but
 “ ill-fashioned, ill-flanked, and set in unmeet
 “ places, the town weak in comparison of
 “ that it ought to be, too huge great (for
 “ within the walls are faire and large closes,
 “ and much vacant room) the Haven notable
 “ great, and standing by nature easy to be
 “ fortified. And for the more strength thereof
 “ we have devised two strong castles, on
 “ either side of the Haven at the mouth
 “ thereof: for at the mouth the Haven is
 “ not past ten score over, but in the middle
 “ almost a mile over, and in length for a
 “ mile and a halfe, able to beare the greatest
 “ ship in Christendome. From thence we
 “ went to Titchfield (the Earl of Southamp-
 “ ton’s house) and so to Southampton town.
 “ The citizens had bestowed for our coming
 “ great cost in painting, repairing and ram-
 “ pairing their walls. The towne is hand-
 “ some, and for the bignesse of it, as faire
 “ houses as be at London. The citizens
 “ made great cheer, and many of them kept

“ costly tables. From Southe Hampton we
 “ came to Bewly a little village in the
 “ middle of the New-forest, and so to
 “ Christ-church (another little town in the
 “ same forest) where we now be. And
 “ having advertised you of all this, we
 “ thinke it not good to trouble you any
 “ further with news of this countrey, but
 “ onely that at this time the most part of
 “ England (thanks be to God) is clear of
 “ any dangerous or infectious sicknesse. We
 “ have received all your letters of the
 “ twenty-sixth of May, of the 19 of June,
 “ and the first of August. Thus fare you
 “ well.

“ From Christ-church the 22 August*.”

The young king who was only sixteen
 years of age at the time of writing this
 letter, did not receive the hoped for ad-
 vantage from his journey; but gradually de-
 clined in health till the 6th of July in the

* Fuller's Church Hist. 7th book, p. 413.

ensuing

ensuing year, when he expired at Greenwich, after a short reign of six years five months, and nine days*.

It is observable there are few country places without their *local miracles*; which having been forged in ages of superstition, and handed down by tradition, are still attended to with the most implicit confidence by the ignorant and credulous part of their inhabitants. Christ-church teems with them. Some *ecclesiastical* ones will be noticed in their proper place; but the following which has no connection with the monastery may be introduced here. The common people still preserve an *oral* account of the circumstance, nearly to the same effect as the following recital, which is very gravely given by an old chronicler.

“ Upon Saturday the 26th June this yere
 “ (1613) also in the parish of Christ-church
 “ in Hamshire John Hichel a carpenter,
 “ a man of honest report, being in bed
 “ with his wife, having a yong child lying
 “ with them: about midnight there hap-

* Sir John Hayward ut supra. p. 327.

“ pened a great and sodaine lightning, which
 “ came so fierce that an old woman, mother
 “ to this Hichel’s wife, having by undif-
 “ cernable means received a terrible blow
 “ upon her cheke, was therewithal awakened
 “ and amazed, and cried out to her daughter
 “ and son in law, to come to help her,
 “ but thei not answering her, she start up
 “ and went unto their bed, and woke her
 “ daughter, who was upon the sodain very
 “ grievously burned all the one side of her,
 “ and her husband and child lay dead close
 “ by her, which when she beheld being
 “ fore hurt, and extremely amazed, yet ne-
 “ vertheless she did her utmost to have com-
 “ forted or to help her husband, and her
 “ child; as also being wounded yet she
 “ drew her husband out of the bed, and per-
 “ ceiving that he still burned inwardly, she
 “ brought him into the open street, where
 “ through the vehemence of the fire she
 “ was constrained to forsake him, and *there*
 “ *he lay burning upon the earth for the space*
 “ *of three days:* you shall understand that
 “ there was no *outward appearance* of fire
 “ about him, but only a kind of smoke
 “ and glowing heat ascending from his body,
 “ until

“ until it was quite consumed to ashes,
“ except only some small pieces of his bones,
“ which some of the sad beholders cast into
“ a pit made near the place*.”

* Howe's Chronicle, p.

C H A P. IX.

*An Account of the Priory of Christ-church;
Vicars of Christ-church; Extracts from its
Register, &c.*

GREAT and manifold as were the blessings that followed the reformation of religion in this country, which by releasing us from the bondage of papal superstition, led us to a pure and rational system of worship; yet we cannot but lament that a furious and mis-judging zeal clouded, in some degree, the lustre of that important event. The avarice and caprice of Henry the eighth, and the violence and bigotry of his ministers, not contented with destroying the pernicious tenets and false miracles of the Romish church, waged implacable war with every thing either directly, or collaterally connected with it; and the beautiful edifices which were raised

raised for the celebration of its rites; the rich and costly shrines; the magnificent paintings and altar-pieces; and the massive ornaments of gold and silver, with which these edifices were enriched by mistaken piety, were all involved in one general and undistinguishing ruin. Besides the loss which succeeding ages thus experienced in the wanton destruction of these numerous specimens of ancient art; our *national antiquities* suffered an incurable wound at the same period. The greater proportion of the learning which this kingdom could boast, was till the close of the fifteenth century, possessed by ecclesiastics, and the most valuable repositories of it were the libraries of monasteries. But the zeal of the reformers was too impetuous to spare these precious treasures. *Ind*judiciously confounding *things* with *doctrines*, they extended their aversion and rage to the contents of the conventual *scriptorium*; and consigned to destruction without mercy, manuscripts, missals, chronicles, annals, chartularies, leiger-books, and registers, as instruments of superstition, and tools of the devil. Hence it happens that with much *general information*, we have lost an invaluable fund

fund of *local history** ; and the origin and early state of most of our religious foundations, are by these means wrapt in a cloud of darkness, that we can never hope to see dispelled. The history of Christ-church, among many others, is extremely imperfect; and to ascertain the æra of its origin baffles all the labour of investigation.

We may conjecture, however, and with some plausibility, that the monastery of Christ-church was founded nearly as early as the arrival of the order which inhabited it, in this kingdom. The *Secular* Canons of St. Augustine, for such was the original rule of the priory, were first known here about the

* In most convents the monks had regular scribes who were continually employed in transcribing books, compiling histories, and forming annals of the events which daily occurred. Statutum est convenienter in plerisque regionibus et ut audiui in Anglia, quod unumquodque monasterium a Regibus fundatum haberet de ipso loco suum certum Scribam qui omnia notabilia tempore Regis, saltem in Regno vel e vicinis contingentia, &c. ac in cænobiticis archivis librariorum pro authenticis chronicis quibus fides daretur, Scripta reponent, ne temporis labilitate memoriæ gestorum in Regno deperirent. Contin. Johan. de Fordun Scotichron. p. 1348 edit. Hearne. See also Warton's Hist. Eng. Poet. v. II. p. 444.

year 636* ; and when we consider that Ralph Flambard at the latter end of the eleventh century, found the conventual buildings of Christ-church, and its church so extremely out of repair, as to require complete re-erection, we may reasonably suppose two or three centuries must have elapsed, before such dilapidations could have been produced†.

The authentic history of Christ-church priory commences with Domesday-book. This record informs us that in the reign of Edward the Confessor, the canons of the holy trinity of Thuinam possessed five hydes and one virgate of land in that village ; and one hyde in the Isle of Wight ; besides the whole tithes of Thuinam, and the third part of the tithes of Holdenhurst‡. Their society at this

* Canonici quando primum in Ang. venerint, Balæus Centuriaria 1. Scriptorum Canonorum a Berino circum annum Dn. 636 in Angliam primum esse propagatam. Rod. Hosp. de Orig. et Propag. Monochatus. Tigur. 1588. p. 78.

† Flambard it seems found it necessary “ ecclesiam de Twinham funditus eruere,” &c. Appen. N°. 16. Cambden in some measure corroborated the conjecture offered above, when he tells us, the priory was founded early in the *Saxon times*.

‡ Hampshire extracted from Domesday-book, p. 112.

time consisted of a dean and twenty-four canons*.

In the early part of Rufus's reign the dean who presided in Christ-church priory was named Godric, a man of exemplary manners and great piety. Under his auspices the society seems to have been both flourishing and happy; and free from jealousies, dissatisfaction, and bickerings, formed rather a singular exception to the general appearance of occasional dissention which presented itself among the inhabitants of other conventual societies†.

Their quiet however was of no very long duration. Rufus having bestowed the church and convent, together with the town itself, on Ralph Flambard ‡ Bishop of Durham, who had in an early period of his life been dean here; the new proprietor, a man of a splendid turn, disdaining the homely appear-

* Tanner's Notitia Monastica in Cap. Christchurch Twynham.

† Vide Hist. Foundationis Cœnob. de Twynham. Appendix No. 26.

‡ The Saxon Chronicler and other subsequent annalists call him Passe Flambard. Byrcop. Randulf. Pajreplambard, p. 233. l. 5.

ance of the conventual buildings, and finding both them and the church extremely out of repair; determined to re-edify the whole, on a more extensive and costly scale than before. To this end, he took into his own hands the prebends which had been set apart for the support of the canons, allowing to each of them what was sufficient for the purposes of subsistence. Godric who considered this step as an unprecedented attack on the rights and property of his society, strenuously opposed the measure; but with that ill-success which weakness, when contending with power and interest, generally experiences. The contest terminated in the dean's degradation from his office, and flight into the continent: from whence however he afterwards returned, and was reinstated in his former situation, which he enjoyed till his death*.

When Flambard had thus overcome the only obstacle of his designs, he began to carry them into execution, The old church and several dilapidated edifices in which the canons

* Vide Cænobii de Twyneham in Agro Hantonienfis historia Foundationis, Appen. No. 16.

had hitherto been lodged, were levelled with the ground; and from their ruins arose a new and magnificent place of worship, with a convenient building to receive the members of the society. The work being at length completed, the church was solemnly dedicated to Christ; and Flambard began to take steps for the introduction of regular canons, in the room of the secular ones which had hitherto occupied the monastery. His operations however was suddenly checked, by the vengeance of Henry the first, which falling upon the bishop, stripped him in a moment of his wealth and honors, and threw him into captivity*. The life of this singular prelate, the architect of Christ-church priory and church, was chequered with such extraordinary vicissitudes, that a sketch of it may not be unproductive of amusement to the reader.

The ignoble origin † of Ralph Flambard speaks strongly in favor of those abilities, which could

* Godwin de Præful. in Vit. Ranulfi, p. 734.

† I know not of what trade or calling his parents were: but according to Malmſbury the descent of Flambard was of the
baseſt

could raise him from the obscurity of indigence, to the honors of episcopacy. He seems indeed to have possessed in a very ample degree, the talents which in corrupt ages, and under degenerate princes, are the surest guides to riches and promotion. An insinuating address; a ready wit; a flexibility of manners that accommodates itself to all persons; a seducing eloquence; a genius quick, bold, and enterprising; and above all a ductile conscience which could readily assume any form the occasion called for*. By a proper application of these powers to please, Ralph soon emerged from his original low situation; and when a

basest sort. Ranulfus Clericus ex infimo genere hominum, &c. Will. Malm. de Will. Sec. lib. IV. fol. 69. l. 55.

* An anonymous monk of Durham has given the following sketch of the prelate. *Cæterum ei Episcopo inerat magnanimitas, quam quondam procurator regni contraxerat ex potentiâ; ut in conventu procerum vel primus vel cum primis semper contenderet esse; et inter honorificos honoris locum magnificentius obtineret. Vastiori semper clamore vultuque minaci magis simulare indignationem quam exhibere. Ad hæc facunda ei verborum inventio; quæ feriis admiscens jocularia, dubios veri et falsi suspendit auditores. Motus Animi quoque interdum levis, nec diutiùs iram retinens, nec lætitiâ ex altero in alterum permutare facilis.* Ang. Sac. v. I. p. 708.

very

very young man became dean of the secular canons at Thuinam. Being recommended to Maurice Bishop of London, he was removed from Christ-church and seated in the deanery of St. Paul's, which he enjoyed for some time ; but a dispute at length happening between Maurice and himself, his bold ambition disdained any longer dependence on the caprice of a subject, and sought the patronage of royalty. The court of Rufus was a theatre on which the talents of Flambard were sure to make a distinguished figure. The profusion of the tyrant far exceeding the amount of his revenues, multiplied modes of extortion were adopted to provide for the deficiencies occasioned by his extravagance ; and he soon found the head and heart of his new dependent, were equal to the invention and execution of means of supply. The satisfaction which Flambard gave to Rufus in the office of collector of the royal revenues throughout England, would be sufficient to stamp his name with eternal infamy, had we not less dubious proofs of the shameful cruelty and exaction which he exercised in his office, handed down by the pens of various annalists. His activity was rewarded by the title of king's chaplain ;

the more substantial remuneration of the Bishopric of Durham; and the exclusive honor of Rufus's confidence and affection. But the sad truth that a favorite has no friend, was soon experienced by the hitherto fortunate prelate; nor could the protection and esteem of royalty shield him from the revenge of the injured, and the arts of the envious. Their first attempts to shake his rank and power were displayed in various accusations against him, with which the king was assailed on all sides. But when these were found to be ineffectual, a conspiracy against his life was entered into; which the talents and boldness of the bishop alone, could have prevented from being crowned with success. I give the story in the words of an old chronicler, who tells it with a quaintness and circumstantiality extremely amusing*.

* Howe's Chronicle; he has translated it nearly verbatim from Simeon Dunelmensis. Vide Decem Scriptores, v. I. p. 59. 60. 61. Also Anglia Sac. tom. I. p. 706. 707. Godwin de Præsul. fol. edit. p. 733.

“ One Gerald,” says he, “ armed with
 “ audacitie and deceit of other, taking a boat
 “ with a few persons, met with the chap-
 “ laine Ranulph at London, humbly re-
 “ questing him, that he would make speed
 “ unto his master Mauritius, lying very sicke
 “ at his house upon the River of Thames,
 “ who being almost ready to depart the world
 “ greatly desired to speake with him. In
 “ affirming the truth whereof he had brought
 “ a boat for him from his master, wherein
 “ hee might bee more speedily carried.

“ Ranulph suspecting nothing entered the
 “ boat with a few of his campayne, which
 “ boat Gerald with straight course directed
 “ in the middle of the streame, unto the sea;
 “ and when the chaplain demanded why they
 “ rowed so long, and did not turne to the
 “ shore, they fained that the port was further
 “ off, where they should have convenient place
 “ to land.

“ In the meane time the chaplaine per-
 “ ceiving a great ship to lie at anchor, in
 “ the midst of the floud, which as it seemed
 “ awaited for his coming, did presently suspect
 “ the devise of their deceit. And being tran-
 “ sported into the suspected ship, in the which

“ was harboured a great number of armed
 “ men, perceiving no hope to escape, he
 “ cast the ring which he ware on his finger
 “ into the sea, and his secretary did throw
 “ his seale into the middest of the floud, least
 “ thro’ those seales, the state of things might
 “ be disturbed by counterfeit processees, and
 “ writs set forth by the deceiving enemy.
 “ After this his men are set over being first
 “ bound with an oath, not to diclose any thing
 “ of the stealing away of their master.

“ Now the ship leaving the river with
 “ hoisted sailes, entered a deep sea, direct-
 “ ing their course toward the south; and
 “ Ranulph sitting in the fore part of the
 “ ship, there arose a contention among the
 “ ship-men for the manner of his death, and
 “ two are chosen forth either to heave him
 “ into the sea, or to knocke out his braines,
 “ who should for reward obtaine those gar-
 “ ments wherewith he was cloathed; of which
 “ persons when the one would have his robe
 “ or uppermost garment, and the other would
 “ also possesse the same, this contention pro-
 “ tracted the time of his death. At length
 “ their sodainly arose a fierce wind from the
 “ south, which troubled the sea from the
 “ very

“ very bottome, and the heavens were co-
 “ vered with darknesse. Which tempest so
 “ tossed the boat hither and thither, that they
 “ could neither goe forward, nor returne
 “ backe againe to land. And when the mast
 “ and cables were broken, the ship was not
 “ onely carried on the water, but she also
 “ carried in her the water, nothing being
 “ more certaine than death to them all,
 “ which they looked for; but such was the
 “ course of the sea that the ship was returning
 “ to the place whence she came, and yet
 “ the waves beating her back, the murderers
 “ anew determine the death of the chaplaine
 “ lest he escaping should revenge such in-
 “ jurie.

“ But one which was next to Gerald in
 “ the ship, abhorring this wickednesse, and
 “ being neere to the chaplaine, with for-
 “ rowful repetition said, “ Out alas! Ranulf,
 “ thou shalt now be murdered, but if thou
 “ wilt pardon me this wicked conspiracie, I
 “ will stand by thee to thy defence, as a
 “ a companion to thy life or death.” Where-
 “ unto he (as he was always bold-spirited)
 “ with great noise calling upon him said
 “ What dost thou thinke Gerald? What dost

“ thou request of us? Thou art my man ;
 “ thou owest faith to me ; call backe thy
 “ mind from the wicked deede thou intendest.
 “ Demande what thou wilt, for I am he
 “ that can give more than thou canst de-
 “ mand.” Then Gerald not so much allured
 “ by words, as feared with the authoritie of
 “ the man, did consent, and bringing him
 “ out of the ship now beaten to the shore,
 “ did procure him honourable furniture at his
 “ owne house. But not trusting the former
 “ promises, he procured his owne safety by
 “ banishment into perpetuall exile. Ranulf
 “ therefore calling knights together, is brought
 “ to London with many armed men, and a
 “ great noyse of people ; to the astonishment
 “ of all men, supposing him to have been
 “ slaine, &c.”

Though Flambard thus singularly escaped
 the snare laid for his destruction ; yet another
 evil awaited him which he could neither foresee
 nor prevent. He had enjoyed the honors and
 profits of his bishopric scarcely more than a
 year, when his royal patron was suddenly
 killed in the New-forest. The adversaries of
 Flambard knew how to avail themselves of
 the event ; complaints of his extortion, cruelty,
 and

and oppression were made to the new king, a monarch well prepared to receive them. The bishop was stripped of his preferment; loaded with chains; and confined in the tower, under the care of William de Magnaville. But the active genius of Flambard soon discovered the means of extrication from the place of his confinement. The bounty of the king allowed him for his subsistence, the daily sum of two shillings, which in the beginning of the twelfth century was sufficient to procure a considerable quantity both of food and wine. This enabled the imprisoned bishop to entertain his keepers in a sumptuous manner every day; and as he exerted all his convivial powers on these occasions, his guests became delighted with their new acquaintance, and gradually relaxed their vigilance and rigour. A friend of Flambard's in the mean time, contrived to secrete a rope in a cask of wine, and convey it into the tower. The accustomed feast was prepared; the jokes and conversation of the bishop enlivened the entertainment; the liquor was copiously quaffed; and in a short time Magnaville and the keepers, sunk into a state of intoxication. Flambard seized the auspicious moment; fastened the rope to

the window ; took his pastoral staff ; and descended from the apartment in which he was confined. The success of his scheme amply recompensed him for the severe excoriation of his hands, undefended by gloves, which he had forgotten to put on in the hurry of his departure*.

A band of faithful friends awaited him at the foot of the tower, with several swift horses ; on one of these he was mounted, and making to the sea-shore with all expedition, he threw himself in a bark, and arrived safe in Normandy†. Here Flambard's usual good fortune attended him ; his insinuating address soon won the confidence of the open and unsuspecting Robert, who bestowed upon him a Norman bishopric. But the prelate's high spirit was not satisfied with this honorable exile ; he panted for revenge ; and having excited the Norman Prince to attempt the recovery of the British crown by force, he accompanied him to England on the expedi-

* Malmſbury is rather ill-natured on the accident. Si læſit brachia, ſi manus excoriavit, ſays he, parum curat populus.

† Vide Order. Vital. Hiſt. Ecc. p. 787.

tion.

tion. An accommodation however between the brothers taking place; it was agreed amongst other articles, that fugitives from either country, should be at liberty to return home, and be reinstated in their former honors and possessions. In consequence of this treaty, Flambard once more took possession of the bishopric of Durham, which he enjoyed till his death; though all his art and address were insufficient to gain him the good opinion and esteem of the king.

The immorality of Flambard's private life kept pace with the infamy of his public character. Careless of the opinion of the world, which he affected to despise; and unrestrained by the admonitions of conscience, which he endeavoured to silence; his conduct was in a state of continual warfare with virtue and decorum. Repeated acts of inebriety and incontinence stained the episcopal palace of Durham*; and at length attracted the notice of the Pope's Legate who summoned Flambard to appear at a general council, and answer

* Incontinentiâ et multis aliis quæ not decent sanctos accusatus est. Annal. Ecc. Winton. Ang. Sac. v. I. p. 298.

the numerous charges of immorality brought against him. To this summons often repeated the bishop returned excuses; till at length John de Crema, determined to investigate the truth of the accusations, took a journey to Durham for the purpose. A fertile invention supplied Flambard with the means of preventing a public scrutiny of his impurities. The Legate, who seems to have possessed as strong passions to the full as the accused, was sumptuously entertained, and plentifully plied with the episcopal wine. In the moment of intoxication, when reason, virtue, and reflection cease to operate; the niece of the prelate, a beautiful virgin, was introduced to the guest. Crema soon acknowledged the force of her charms, and after a short conference, prevailed on her (for she had been directed by her uncle to feign a compliance with his wishes) to grant him a meeting in his chamber at midnight. True to her assignation the damsel visited the couch of the legate at the appointed hour; and the same moment Flambard attended by a troop of chaplains and domestics, bearing lighted torches, burst into the chamber of the astonished lover. Having delighted themselves with the situation and surprize of the

the legate for some time, Flambard withdrew perfectly assured he had nothing further to fear from Crema's inquisitorial powers, who retired hastily from Durham at break of day overwhelmed with shame and chagrin*.

There is a time however, in the lives even of the most abandoned, provided they be not dead to the feelings of human nature, when reflection must arrive. The hour of sickness and distress; the period of age and infirmity; and above all the certain approach of that last enemy, whose stroke no art can evade, or power oppose, will excite remorse for the past, and apprehension for the future, in the most depraved minds. It is in these awful moments, when vice loses its accustomed relish, that sinking nature struggles to find some other hold on which to repose, some refuge from the horrors of despair. Papal superstition held out to the expiring sinner this staff of hope, and promised remission of sins, and eternal happiness to the penitent who with his dying hand transmitted to the church the rich

* Vide Annales Ecclesiæ Winton. Ang. Sac. v. I. p. 298.
299.

profits of his crimes. To this traffic for salvation Flambard had recourse, when he perceived his dissolution to be inevitable, and on the high altar of the cathedral, signed and sealed a deed of gift, which vested in the church a large part of his ample property*. Vainly flattering himself that the appropriation of possessions which he could no longer enjoy, to the idle purposes of ineffectual prayer, would reconcile him to an offended Creator, whom he had insulted and despised, in a long life of uniform impiety. In September 1128 he expired at Durham, and was there interred†.

When Flambard was stripped of his possessions by Henry the first, and thrown into prison, his new religious foundation, with all its wealth, came into the hands of the king. By him it was shortly afterwards given to a cleric named Gilbert de Dousgunels; who, on his return from Rome, whither he had been to solicit the Pope's permission to settle regular canons at Christ-church, expired,

* Vide Sim. Dunelm. Hist. de Dunelm, Ecc. contin. apud Decem Scriptores, p. 61. 62.

† Vide Sax. Chron. p. 233.

leaving

leaving only five canons in the society*. The disposal of this religious house reverting by these means once more to Henry, he bestowed it on Richard de Redvers, together with other large demesnes, as we have seen in a former part of this work. Peter de Oglander was shortly after gratified with it†; the baron having first enriched the church with a manor in the Isle of Wight called Ninge-wood. A dependant of his, endowing it at the same time, with the manor of Abfarn, situated also in the Isle of Wight; and the parishoners of the borough contributing the whole of their tithes. But the new dean seems to have been extremely unworthy of this munificence. Seizing on the prebends and oblations, which were intended for the perfecting of the church, and the benefit of the society at large; he withheld them from the canons already belonging to the monastery; and applied them to the use of himself, and certain of his dependents, whom he had

* Vide Append. N°. 16.

† Vide Append. N°. 16.

brought

brought with him on his succeeding to the deanery.

The irregularities introduced by this ecclesiastic, continued for some time after his decease; and were not rectified until Baldwin de Redvers, the son of Richard, constituted Hillarius dean of the Convent*.

The ancestor of Baldwin seems to have been deeply tinctured, with that belief in the *efficacy* of favors bestowed on the church, so prevalent in his time; as we may judge from the charter of confirmation of his son, given to the convent of Christ-church on the appointment of Hillarius; in which there are various privileges mentioned of an important and singular nature. By this deed, he confirms to the society their possessions, rights, and privileges before conferred on them; of all which the following is an abstract.

He confirms to them the *school of the village*; with a power of holding a court; with the privileges of Sac and Soc, Tol, and

* Vide Append. N^o. 16.

Tem, and Infangenethef*, as fully and effectually as they were conferred on his father Richard, by Henry the first, when he presented to him the fief of Christ-church. He also confirms to them, all the land which they possessed in two streets of the village, stretching to the river Stour; with the messuages, cottages, villeins and their chattles, thereto belonging. The land which they possessed near the church-yard, given by Aluric de Brockley. The whole of the land from thence to the river Avon, situated between the church-yard and the castle ditch. The messuage above the castle ditch, given them by Gamelinus: and the messuage, with its appurtenances, which was opposite la Borra.

The church of Boldre, with its chapels of Lymington, and Brockenhurst: the churches of Hordle, and Milford, with their appurtenances: the church of Sopley, with its appurtenances; and one virgate of land in the same village. The chapel of Holdenhurst, and church of Piddleton (in Dorsetshire); and a prebend in the same village. The te-

* Vide Appendix N°. 6. for an explanation of these terms.

nements which Alfy the priest, held in Baishly ; and Alnod, in Bortel. All the land of Hurne. The land called La Grave ; with Bortel, Bradfield, and Richdon. Hedenesbury ; Stanpit ; Hubberne ; and Preston, with their appurtenances.

The manor of Ningewood, with Hamsted, and Preston, in the Isle of Wight ; together with certain land in Southampton. The land called Apfa. A tithe of the demesne belonging to Aluric de Brochle, in Arnwood. A tithe of the profits arising from the *fair* at Christ-church. A tithe of all wreck, except *royal fish**. The first salmon caught every year, as well as a tithe of all salmons, and other fish taken at Christ-church. Also a tithe of all such of his lands as should be brought into cultivation annually†. Two cart loads

* *Grespeis* is the word in the charter, i. e. *Crassus Piscis*, a large or gross fish ; e. g. sturgeon, or whale. Vide Du Fresne in Voc. by the way, Spelman fell into an error respecting the word *Geaspecia*, which is another corruption of *Crassus Piscis*. Vide Spel. in Verb.

† The words in the charter are “ *omnium novalium meorum* ; ” the term *no-vale*, according to Du Fresne has two meanings ; viz. either *ploughed land which lies fallow for a year* ; or land which is

loads of underwood, or brushwood, from his estate daily. One hundred loads of turves, for their kitchen, annually. An exemption from paying toll, whether they bought or sold. A privilege of having the first refusal, of all things to be disposed of in Christ-church, provided he and his heirs were absent; but if present, then the second refusal. And finally, a permission to their servants to fish for salmons, wheresoever they pleased, below the town of Christ-church.

It was not long after the æra of this confirmation; that a great change took place in the œconomy of the convent.

The liberties which the secular canons, from the laxity of their rules, occasionally indulged in, and the freedom with which they mingled in the chearful scenes of social life; had for some time occasioned great disgust to the mistaken piety of an ignorant age; which placed all religion in outward appearances, and the observance of superstitious ce-

is brought into cultivation *de novo*. I have adopted the latter signification, as a tythe of *fallow lands* could be no very desirable present to churchmen.

remonials. And accordingly, about this time it became customary with the patrons of these conventual societies, to change the easy rule of secular canons, for the more rigid discipline of regular ones*: a practice extremely agreeable to, and much encouraged by *papal power*, which foresaw the acquisition of firmer, and more devoted adherents in the cloistered monks, than in those, who having constant intercourse with the world, would necessarily form ties and connections it it. Baldwin de

* Hist. Rossi Warwic. p. 110. Ducarol's Ang. Norman Antiq. p. 4. Rod. Hospin. de orig. et prog. monachatus. Tigur. 1588. et Mon. Ang. in Præf. tom. Sec. The canons were either regular, or secular; the secular canons were clergymen, called secular, because they were conversant in the world, performed spiritual offices to the laity, and took upon them the care of souls, which the regular canons could not do without dispensation. Regular canons were such as lived under some rule; they were a less strict sort of religious than the monks, but lived together under one roof, had a common dormitory, and refectory, and were obliged to observe the statutes of their order. Tanner's Not. Mon. in Pref. The following were the daily avocations of the canons of St. Augustine. "Operentur a mane usque Sextam; et a sexta usque ad nonam vacent lectioni; et ad nonam reddant Codices. Et postquam refecerint, sive ubicunque fuerint, faciant opus usque ad horam lucernarii. Mon. Ang. tom. 1^{mus}. in Intro.

Rivers adopted the general practice, and in the middle of the twelfth century introduced into the monastery of Christ-church, a certain number of canons regular, of the order of St. Augustine, and placed them under the government of a prior: permitting, at the same time, the secular canons to continue in the society, till their respective deaths, though in a state of subordination to the newcomers*.

This change of the order was immediately followed by a joint grant of confirmation, from Baldwin, and his son Richard de Redvers†; and by a grant of fresh privileges by the latter, in a deed dated A. D. 1161‡.

The additional rights conferred at this period, were; That the canons should have the free election of their own prior. That the servants and dependents of the society, should be exempt from attending the hundred courts, or other pleas, except in cases of murder and manslaughter. That in case any

* Vide Append. N^o. 19.

† Vide Append. N^o. 19.

‡ Vide Append. N^o. 20.

person belonging to the convent, should offend against the lord, or his heirs, in any matter; the trial and judgment of the offender should rest with the lord, but his chattles should go to the prior and convent. That if any person belonging to the monastery should be guilty of homicide, or theft, the society might hold their own court free of all other jurisdiction, under the presidentship of the lord's bailiffs, for the trial of the criminal. In addition to these privileges, he added the gift of two salmons annually, one on the anniversary of his father's death, the other of his own death; that they might be enabled (as he expresses it) by this recreation, to perform more readily, and devoutly, the sacred rites of the repose for their souls*.

Such were the great privileges with which the canons of Christ-church were gratified, by the piety of the De Redvers family. The Courtneys, Wests, and Earls of Salisbury also, under whose patronage the monastery afterwards came, added to the list; and conferred numerous possessions in Hampshire, Dorset-

* Vide Append. N^o. 20.

shire, and Devonshire on this religious foundation*. It is to be feared, however, this accumulation of property served but to increase the indolence and ignorance, which a conventual life is, at best, so apt to encourage; since, in the long series of years which Christ-church priory existed; and among the numerous members so large a society must have produced; not a single name of any person has been handed down to us, who rendered himself at all conspicuous, in any one branch of literature or science. Their stock of literary knowledge must indeed have been but low, if we are to judge of it, from the

* In a letter, written and signed by five commissioners, Rob. ——— Edward Carne, John London, Rychard Corolit, and William Berners, who were appointed by Lord Cromwell, in the time of Henry the eighth, to take an account of the possessions of the religious houses, in the western parts of the kingdom, the following general mention is made of the demesnes belonging to Christ-church priory, from whence we may infer they were very extensive. “ The surveying of the demaynes
 “ of this house will be lardge, and varied, and some part
 “ thereof 20 myles from the monastery, which we also do
 “ survey, and measure, hath caused usse to make larger abode
 “ at thys place than we intendyd.” Ex MS. Brit. Mus. in Bib. Cotton, Cleopatra 4.

contents of their library, which seems to have comprised, only, a Saxon version of a few laws*. Tradition too strengthens our opinion of this society being both a lazy and illiterate one; inasmuch as it informs us, that the canons were continually called by the town people, their cotemporaries, the “Abbey Lubbers,” in allusion to their ignorance and supineness.

The resignation of this monastery, by the priors and canons, into the hands of the king’s commissioners, took place some time in the year 1539: and on the 7th of February 1540, pensions were granted to the members of the society, in return for their thus voluntarily surrendering their possessions. The names of these Pensioners follow; together with the annual sums which they were respectively allowed†.

* *Leges aliquot regum Saxonice.* Lelandi Collect. tom. III. p. 149.

† The commissioners at this time, returned the spiritual and temporal possessions of this priory, to be worth, annually, £312. 7s. 9d. Rawlin. MSS. Bib. Bod. Oxford. N°. 3263. Cantari, valores in temp. Hen. 8.

	£.	s.	d.
Robert Beverie, canon -	10	0	0
Reginald Bennet, canon -	6	13	4
Richard South, canon -	6	13	4
William Clark, canon -	6	13	4
John Pope, canon -	6	13	4
Walter Church, canon -	6	0	0
John Pepit, canon -	6	0	0
William Martyn, canon -	6	0	0
Robert Merryfield, canon -	6	13	4
Walter Mathell, canon -	6	0	0
William Skeyte, canon -	6	0	0
John Stone, canon -	6	0	0
Thomas Andrews, canon -	6	0	0
John Tulse, canon -	6	0	0
Thomas Hancoke, canon -	6	13	4
Thomas Cooke, canon -	6	0	0
Anthony Pikeman, canon -	2	6	8
John Drover - - - -	6	0	0
John Draper, by divine per- mission, bishop of Naples, commendator of the ab- bey - - - - -	133	6	8*
			Draper

* From the book of pensions, preserved in the Augmentation Office. Draper was, probably, indebted for this handsome allowance,

Draper was also permitted to occupy, during life, the house at Summerford, near Christ-church, called the prior's lodgings*; a part of the manor of Summerford, which had till then, served as a grange to the monastery of Christ-church.

The scite of the priory was granted by Henry the eighth, the 14th of September in the thirty-first year of his reign, among other things, to Stephen Kirton, and Margaret his wife, their heirs and assigns: to hold of the

lowance, to the good report made of him to the king, by the commissioners who received his surrender. In a letter now extant from them, supposed to be written to Lord Cromwell, the following respectable mention is made of the prior of Christ-church. "Our humble dewties observed unto your gudde lordshipe; it may like the same to be advertised, that we have taken the surrender of the late priory of Christ-church Twineham, where we found the prior a very *honest, conformable person*, and the house welle furnyshede with juellys and plate, whereof some be meete for the king's majestie's use" (they then enumerate the pieces of plate) "a litell chaleys of golde, a gudly lardge crosse doble gelte, with the foote garnysched with stone, and perle. Two gudly basons doble gylt, having the king's armys well inamyled. A gudly great pyxe for the sacrament doble gylt. And there be also other things of sylver, right honest, and of good valew, as well for the churche, as for the table, reservyd and kept to the king's use," &c. Cotton. Bib. Brit. Mus. Cleopatra 4.

* Idem.

aforesaid

aforesaid lord the king, his heirs and successors, in capite, by the service of the fortieth part of a knight's fee, and the rent of 31s. 6 $\frac{1}{4}$ *. And on the ensuing year, the same monarch by his letters patent, dated the twenty-third of October, granted to the church-wardens and inhabitants of the town of Twyneham, the site of the church, and church-yard, together with the church, and every thing thereto appertaining; to hold to them, and their successors, forever: which letters patent were confirmed by James the first, in the ninth year of his reign, and inrolled in the court of chancery†.

The following list, of the deans, and priors of Christ-church monastery, to the dissolution; and of the vicars of the same church, since that period, is as complete a one, as the scantiness of my materials would allow it to be.

* Fee farm roll Com. Southton. fol. 90.

† Vide Append. N°. 24.

DEANS of CHRIST-CHURCH CONVENT, before the Introduction of Canons regular.

Godricus.

Radulphus Flambard.

Gilbertus de Dofgunels.

Petrus de Oglandes.

Hillarius¹.

PRIORS of CHRIST-CHURCH MONASTERY, after the Introduction of Canons regular.

Reginaldus - - - Anno Dn. 1150².

Radulfus³.

Julian - - - - An. Dni. 1162⁴.

Petrus - - - - An. Dni. 1225⁵.

Ricardus - - - - Tempore Reg.

Hen. 3^{tii}.

Nicholaus de Warham.

¹ Vide Append. N^o. 16.

² Vide list of Priors in Appendix.

³ Idem.

⁴ Madox's Form. Ang. p. 2.

⁵ Append.

Nicholaus

Nicholaus Sturmister.

Johannes Abingdon - An. Di. 1272.

Willielmus Netheravene An. Di. 1272¹.

Ricardus Maury - - An. Di. 1286, ad-
mitted Id. Maii².

John Comb - - - An. Di. 1297³.

William Quintin - - An. Dom. 1302,
admitted 3^d April⁴.

Walterus Tuerolneshide An. Dom. 1317⁵.

Edmund - - - An. Dom. 1323⁶.

Edwardus Remmyfbury Temp. Edw. 2^{di}7.

Richardus Buthorn - An. Dom. 1337,
admitted 27th of
March⁸.

Ralph de Leigh - - An. Dom. 1340,
admitted 21st of
August⁹.

¹ Append.

² Willis's Mitred Abbies.

³ Willis ad Calc. Tanner's Not. Mon. vet. Edit.

⁴ Willis ut supra.

⁵ Ditto et Append.

⁶ Madox's Form. Ang. p. 164.

⁷ Append. ut Append.

⁸ Willis ut supra, et Append.

⁹ Willis. This I apprehend ought to be *Robertus* de Leighe,
who according to Append. was installed 10 Cal. Septem. 1340.

Henry

Henry Eyre - - - An Dom. 1347,
March.

Willielmus Tyrwachus An. Dom. 1349,
instal. 18th March¹.

John Wodenham - An. Dom. 1377,
ditto 21st July².

John Boraad - - - An. Dom. 1397,
ditto 8th Nov^{r3}.

Thomas Talbot - - Temp. Hen. 4^{ti4}.

John Morton L.B.B.⁵

John Winbourne - Temp. Hen. 5^{ti}.

William Norton - - Temp. Hen. 6^{ti}.

John Dorchester - - Ditto⁶.

John Draper - - - An. Dom. 1477,
instal. 16th Dec^r.

William Eyre - - An. Dom. 1502.

John Draper; the second
of that Name - - An. Dom. 1420⁷.

¹ Append.

² Willis.

³ Ditto.

⁴ Append.

⁵ Hutchins's Hist. Dorset. v. I. p. 83.

⁶ Append.

⁷ Willis ad Calc Tanner.

VICARS of CHRIST-CHURCH since the Re-formation.

*Syr William Whit - An. Dom. 1577.

John Marston.

John Imber - - - An. Dom. 1640.

† John Warner - - - An. Dom. 1647.

John

* The title of *Sir* was formerly given to priests in holy orders, who had not taken their *degrees*; whilst that of *Master*, was given to those who had commenced in the *arts*. Fuller's Church Hist. book 6th, p. 352. Hence our author quaintly says in a marginal note, to his history "More Sirs, than Knights." In Shakespear's "Merry Wives of Windsor," we have a Welsh parson, called Sir Hugh Evans. This title seems to have been applied to the clergy, nearly as late as the reign of William and Mary; for in a deposition in the Exchequer in a case of tithes, the witness speaking of the *curate* whom he remembered styles him Sir Giles. Sir John Hawkins's note, in Johnson and Stevens's edit. Shakespear, v. I. p. 241. Note (3.)

† Warner probably succeeded Imber on his *suspension*, in consequence of refusing to officiate according to the *directory*, which about this time was, by the authority of the parliament ordered to be adopted in lieu of the liturgy in our churches. Such divines as would not conform to this new ordinance, were without ceremony stripped of their preferment, and more tractable clergy appointed in their room. Fuller in his Church History sub Ann. 1645 gives us the following account of the directory. "The
" parliament

John Imber, restored An. Dom. 1660.

The last time John Im-

ber subscribes his

name as vicar is, - An. Dom. 1671.

Henry Goldwyer - An. Dom. 1673.

Edward Bowen - - An. Dom. 1689.

This gentleman continued to be vicar till 1748,
and was then succeeded by

—— Batt; one of the minor canons of
Winchester Cathedral.

“ parliament intending to abolish the *liturgie*, and loath to leave
“ the land altogether at a loss, or deformity in public service,
“ employed the assembly in drawing up a model of divine wor-
“ ship. Herein no direct form of prayer, *verbis conceptis*, was
“ prescribed; no outward or bodily worship enjoined, nor
“ people requyred in the responsals (more than in Amen) to
“ bear a part in the service, but all was left to the discretion of
“ the minister; not enjoined *what*, but direct *to what purpose*, he
“ ought to order his devotions. in public prayer and administer-
“ ing sacraments ” On Imber’s restoration, there seems to have
been an uncommon degree of generosity shewn towards the late
vicar’s *clerk*; who, being probably an old man, the parish might
have been unwilling to deprive him of the means of subsistence,
and therefore made the following order, viz. “ Ordered that the
“ *two clearkes* shall equally divide all profits whatever that shall
“ issue or be beneficial in any whatsoever.” Old register of
Christ-church church. It is rather singular, that the present clerk
should wear a *surplice*, and read one of the *lessons*. It is however
probable, this custom originated, from one Mr. Colgill being
formerly clerk of the church, who had taken deacon’s orders.

Charles

Charles Moody - - An. Dom. 1753.

James Talman - - An. Dom. 1757.

William Jackson the present vicar.

In the year 1538, and in the month of September, “ Lord Cromwell sent forth in-
 “ junctions to all bishops and curates, through-
 “ out the realm, charging them to see that in
 “ every parish church, the bible of the largest
 “ volume, printed in English, were placed,
 “ for all men to read on, and that a *booke*
 “ of *register*, were also provided and kept in
 “ everie parish church, wherein shall be writ-
 “ ten every wedding, christening, and bury-
 “ ing within the same parish forever*.”
 These injunctions, though they were intended to operate universally, seem notwithstanding to have had but a very limited effect, since few, if any, *country* parishes adopted immediately the regulations which they contained†. This inattention to a practice, which would

* Stowe's Annals p. 575. fol. edit. Holling. Chron. sub Anno 1538. Burnet's Hist. Reformation. vol. I. col. 167.

† Leland's Itin. v. VI. Pref. p. 7, note (3).

be attended by general and obvious utility, induced Edward the sixth, and Elizabeth at several periods of her reign, to force parishes to the observance of Cromwell's injunctions, under certain pecuniary mulcts in case of non-compliance*; so that towards the latter end of the sixteenth century, we find church-registers in pretty general use.

The old register of Christ-church, which, according to the ecclesiastical canon, is of vellum†, commences in the year 1576; as we learn from the following title;

“ The names of all suche as
 “ were marryed in the parrishe of
 “ Christ-churche in the yeare of our
 “ Lord God 1576 ;”

and affords a good example of that accuracy, with which, for a century, these useful and valuable repositories of parochial history were

* Archæolog. v. VIII. p. 66. et infra.

† Deinde ut libri ad hunc usum destinati quo tutius reservari et ad posteritatis memoriam propagati possint, *ex pergameno*, &c. Ecclesiast. Can.

kept. I extract from it the following curious particulars.

“ Christ-church Benefactors

“ for ever to be remembered; Anno 1640.

“ John Marston vicar gave to this church
“ one rich herse cloath of plush.

“ Item; one table wherein the creed is
“ written.

“ Ite; two long cushions, and two cloathes
“ all of blue silk in the quier.

“ Ite; a veste cloath of black filke.

“ Ite; glazed one window in St. Michael
“ loft.

“ Ite; one ritch coape A^{no}. Dⁿⁱ. 1.6.1.7.

“ Henry Pilgrime gave a table of the ten
“ commandments Anno Do^{mi}. 1616.

“ William Colhill and Margaret his wife,
“ gave one silver plate Ann. 1617.

“ The batchelors benevolance and the
“ maydes mite, being two cloathes of arras
“ at the communion table Anno Domi 1617.

“ At a freewill offeringe November the
“ eighth. was given six pounds and eight
“ shillings which was bestowed as followth—

- “ In prim : this booke of records.
“ Ite. one booke of common prayer.
“ Ite. one greater booke common prayer
“ gilt.
“ Ite. one great paper booke for church
“ records.”

Under the year 1604 is the following minute.

- “ April 14. 1604 Christian Steevens the
“ wife of Thomas Steevens was buried in
“ child-birth, and buried by *women*, for she
“ was a *papishe*.”

The following extract exemplifies the laudable care taken by our ancestors, to secure the due observance of those duties, which baptismal sponsors are now so apt to forget.

Anno 1651.

- “ We whose names, or marks are here
“ subscribed, together with the names of our
“ children baptized, doe solemnly protest, and
“ promise, that if we and our children live
“ together till they come to the age of nine
“ yeares,

“ yeares, we will bring, or cause our chil-
 “ dren to come to the congregation of Christ-
 “ church before our present minister Mr.
 “ Warner, or his successours; there to renew
 “ theyr covenant made in baptisme, and to
 “ answer and give a reason of theyr hope,
 “ by waye of catechisme, so often as the sayd
 “ Mr. Warner or his successors shall require
 “ us to doe.”

Under the year 1659 this note is inserted.

“ All following to 1661, and many yeares
 “ before weare marred by Mr. Warner in the
 “ presbytering way*.”

The fragments which now remain of Christ-
 church priory are but few, and too imperfect
 to enable one to point out the ichnography
 of the different buildings it contained. They
 seem however to have been comprized, within

* The same register affords, also, several very curious receipts,
 or modes of cure, in some singular cases of indisposition; they
 are apparently of the beginning of the seventeenth century, and
 couched in the uncouth phraseology of that time. I forbear
 however to insert them from motives of delicacy.

the plot situated to the west of the church, and now occupied by the house and gardens of Mr. Brander. A small river, called Little Stream, runs to the east and south of this land, on the inner bank of which, a wall appears to have stood, (enclosing all the convent buildings,) some ruinous remains of which yet continue. Without this, to the south-east, is a meadow called *Convent Garden*, a name that sufficiently explains the use to which it was formerly applied; and in an adjoining field, are the vestiges of several stews, and fish ponds. The *lodge* of the priory seems still to exist, in the house now occupied by the miller; and as the initials I. D. are discernable in several parts of it, we may conclude, from that circumstance, and certain peculiarities in the architecture, that it was built during the time when the *first* John Draper was prior of Christ-church. One other vestige of this society of religious is to be traced in the *name* of a *walk*, on the eastern bank of the stream above spoken of, which is *Paradise*; an appellation now given, improperly, to the river itself. This name signifies merely an ambulatory*, common to most re-

* Παράδεισος is defined by Hesychius, Τόπος ἐν τῷ περιπατοῦ—

ligious

ligious houses, in which the members were wont to walk, and meditate, in those hours which were allotted for exercise. Since, however, the gloom of monkery has been dispelled in our island, Paradise has presented a more chearful scene to the eye than before; it having been for many years past, the place of recreation for the scholars of Christ-church school: a circumstance, which the partiality it is natural to us to entertain for the *scenes* of our *juvenile pleasures*, will excuse my mentioning; since it was here that I passed many of those hours of “my careless childhood,” which are not without reason, esteemed to be the happiest of existence.

Hic locus ætatis nostræ primordia novit,
 Annos felices, lætitiæque dies.
 Hic locus ingenuis pueriles imbuit annos
 Artibus*,—

* Alexander Neckham apud Lelandi Scrip. Brit. c. 218.
 p. 240.

C H A P. X.

*Description of Christ-church Church. Saxon
Architecture. Church Pews. Bells. Font.
Rood-Loft. Chantries. The Chancel. Al-
tar-piece. Chapels. St. Michael's Loft.
Sepulchral Inscriptions.*

THE noble and ancient pile, which is now the parish church of Christ-church, appertained formerly, as we have seen, to its priory. Not but that it served, at the same time, the purpose of parochial worship, the *body* of the church being appropriated to the use of the parishioners, and the choir, or chancel, reserved for the prior and canons*. At the

* The *chancel* was a place too sacred for *laics* either to sit or stand in during divine service. Ad hæc adjicimus, ne Laici stent vel sedeant inter clericos in cancello, dum divina ibidem celebrantur. Bishop Grossthead's Injunctions in Browne's Appendix. ad Fascicul. Rer. expetend. et fugiend. v. II. p. 413.—London 1690. fol.

reformation, however, Henry the eighth incorporated the church-wardens of Christ-church, and made over the church, and its appendages, to them and their successors, for the use of the parish, forever.

The dimensions of this curious fabric, as it now stands, are as follow.

	Feet,
Length of the northern porch, or great entrance - - - -	35
Breadth of the same - - -	20
From the western extremity of the church (not including the tower) to the commencement of the transept - - - -	120
Breadth of northern transept -	24
Length of ditto - - - -	24
Length of the north-eastern aisle from the northern transept - -	100
Length of chancel - - - -	70
Breadth of ditto - - - -	20
Breadth of the church at the western extremity - - - -	60
St. Mary's Chapel in length -	26
Breadth of ditto - - - -	27
	Length

	Feet.
Length of south-eastern aisle, from the eastern extremity to the com- mencement of the southern tran- sept - - - - -	100
Length of southern transept -	24
Breadth of ditto - - -	24
Length of the south-western aisle from the southern transept to the western extremity - - -	120
Breadth of the aisles - - -	10
Total length of north and south tran- sept - - - - -	104
Breadth of the nave from pillar to pillar - - - - -	27
Circumference of the great pillars in the body of the church -	36ft. 6in.
Height of these pillars to the spring- ing of the ribs of the arches, which anciently formed the roof	36
Breadth of the tower - - -	22
Length of ditto - - -	21
Height of ditto - - -	120
Total length of church - -	311

Measurement

Feet.

Measurement of the walls of Christ-
church church on the outside;
following their windings, angles,
and recesses - - - - 1302

It may perhaps be esteemed somewhat difficult, to ascertain the precise æra, when the *earlier parts* of this church were built, as there are no authentic details transmitted to us of their erection; and as different opinions have been, consequently, formed on the subject. I must confess however, I incline mostly to that, which gives them an antiquity as high as Rufus. We may gather from the history of the foundation of the monastery, in the appendix, that nothing of the *ancient church* was left standing by Flambard, when he commenced his repairs; and therefore we cannot suppose any of the existing parts, to be the production of an age, antecedent to his presiding over Christ-church convent. On the *other* hand, the *Saxon* members (as they
are

are called) of the edifice, have so strong, and near a resemblance, to such examples of this style of architecture, as are indisputably of the eleventh century, that one cannot consistently give them a later date, than this.

Ecclesiastical structures, much prior to the time we are now speaking of, were in general, but mean and despicable buildings; seldom formed of *stone*, and therefore liable to speedy decay. Such a one, probably, was the original church of Thuinam, which Flambard demolished, as the ruinous state he found it in, nearly demonstrates; since it could not have been built more than three centuries, at the time of his rasing it to the ground; the order of secular canons arriving in England only in the middle of the seventh century*, and a long time, probably, intervening, before they could find their way to so remote a spot as Christ-church.

It will be easy indeed to shew, that previous to our connection with Normandy, the archi-

* Rod. Hospin. de orig. et progressu monachatus imp. fig. 1588.

teature of England was but rude and incomplete.

The Britons after being converted to Christianity, displayed their architectonic skill, in *wooden churches*, built with large stakes, or trunks of trees, wattled, and interwoven together in the manner of an hurdle; and covered with thatch*. An edifice of this kind, is now (or was lately), existing in Essex, called Greensted church†. “ The nave
 “ or body of this church, which renders it
 “ so remarkable, is entirely composed of the
 “ trunks of large oaks, split, and roughly
 “ hewed on both sides. They are set upright,
 “ and close to each other; being let into a
 “ sill at the bottom, and a plate at the top,
 “ where they are fastened with wooden pins.
 “ This was the whole of the original fabric,
 “ which yet remains entire, though much
 “ worn and corroded by time. It is twenty-

* Sir Henry Spelman's *Concilia*, v. I. p. 4. Will. Malmf. *Antiq. Glaston.* lib. I.

† This church was not indeed built in the *British times*, but in the early Anglo-Saxon ages; as its conformation however agrees exactly with the mode of building described above, it may be given as a specimen of British architecture.

“ nine feet nine inches long, fourteen feet
 “ wide, and five feet six inches high, on the
 “ sides which supported the primative roof*.”

When we read this account of the usual style of church building among the Britons, we shall not be surprized at what Bede tells us, of the astonishment excited, by Ninias erecting one of white stone, in the year 432†.

The *Saxons* appear to have been no way superior to the Britons, as architects, on their conversion to Christianity. Accustomed to worship their savage deities amid the gloom of groves, or the rude circles of their enormous Trilithons; they had no conception of the niceties of architecture, and would be some time ere they arrived even at *convenience* in their ecclesiastical structures. Before they reached any degree of *elegance* in them, several ages elapsed, and we look in vain for vestiges of it, before the tenth or eleventh centuries.

* Works of the Society of Antiquaries, v. II. plate 7.

† Bede Eccl. Hist. lib. III c. 4. p. 169. edit. Wheloc.

The chapel which Edward the Confessor constructed for himself, seems to have been but a mean and ordinary building; “Such a place,” says Hearne, “as one hardly should suspect, so great a king would have paid his devotions in*.”

Towards the conclusion however of this monarch's reign, the masonry of England seems to have rapidly improved.

Among the Norman arts and customs, which a partiality for their manners, led Edward to encourage, and adopt; ecclesiastical architecture had a place; and the perfection of that style which has long since been denominated Saxon, but which has^{no} other right to the appellation, than its having been in use here during the Saxon times, begins to appear.

The *perfection* of the Saxon style I have said, was then introduced, because I suspect that the *principles* of it, were known and practised, though in a rude way, for some time before, in this kingdom.

* Hearne's curious Discourses, edit. 1775; Pref. p. 45. A sketch of this chapel is prefixed to this edit.

This conjecture will not appear extraordinary, if we advert to the *probable* origin of the Saxon style.

On the irruption of the northern nations into the various provinces of the Roman empire, the beautiful examples of classical architecture, which then existed, and the numerous ecclesiastical structures, which, since the introduction of Christianity, had been built after these elegant models, were wrapt, for the most part, in one undistinguishing ruin with other productions of the arts. Thus it happened in our own country. The desolating invasion of the Saxons, which nearly exterminated the ancient inhabitants, destroyed at the same time, almost every vestige of those arts which had been gradually introduced among the Britons, during the long intercourse between them, and Italy. Architecture suffered in common with other things; and most of the Roman edifices, and British ones built on the Roman plan, were levelled with the dust.

Fierce and unlettered as these northern savages were, a long series of years elapsed, before they could be brought to abandon the worship of their sanguinary gods, and receive
in

in its room the mild religion of Christ. Two centuries expired, before the salutary conversion could be effected. As soon, however, as this change of faith took place, the new converts would naturally forsake the scenes of their former abominations, their groves, and piles of stones, and begin to erect places of worship, where they might perform the services of the religion they had adopted, and celebrate its rites, defended from the inclemencies, and variations of the weather. Unacquainted with any mode of regular architecture themselves, they would naturally turn their eyes, to such few remains of the Roman structures as had happily escaped the fury of their devastations, and endeavour to erect their own public buildings, in imitation of those which they had before them. And that they actually did this, is most evident. Rude, and barbarous, indeed, was the copy, but at the same time the *leading features* of it, bore a resemblance to the original, that could not be mistaken. Hence arose the *semicircular arch*, and the *massive pillar*; for both of which they were indebted to the Roman structures that remained. These members, however, which adorned only their magnificent churches,^R continued

tinued for a long series of years to be plain and simple, as appears from the ancient Saxon delineations now extant, (the surest criterion of the state of the arts at the period of their execution); the arches ornamented, now and then, with double or treble cornices, and the capitals of the columns displaying, though but sparingly, and at times, rudely-carved representations of beasts, birds, flowers, &c.

In the same manner the Franks, who at their settlement on the Continent, were equally barbarous with our ancestors, would be equally unable to form any system of architecture of their own; and would therefore take the examples of Roman masonry which survived the waste of war, as their models also, of imitation in this art.

The *origin* then we see of architecture, both in Normandy, and England was the same. The *progress* of it indeed in the *latter*, by no means kept pace with its improvement in the neighbouring kingdom; a circumstance easily to be accounted for, by the incessant agitations in which this country was perpetually involved, either from foreign attacks, or intestine convulsions, which had a tendency, not

barely to impede the arts, but to annihilate them altogether. And hence it happened, that during the Saxon times but few considerable structures were erected in this country; and even these, in an ordinary, plain, and unornamented manner. On the other hand the Franks first, and Normans after them, who had more leisure, and greater opportunities of improvement, than our ancestors, soon carried a high degree of ornament and magnificence into ecclesiastical architecture, and long before the eighth century, had given a rich variety of sculpture to their cornices, capitals, architrave, &c. preserving at the same time, the semicircular form of the arch, and the massiveness of the pillar, both which as we have before seen, they had borrowed, in common with our ancestors, from the Romans.

Allowing them the truth of these premises, we arrive at a pretty accurate rule of ascertaining the age of such of our early ecclesiastical edifices, of which there are no authentic accounts extant. Such of them as are *antecedent* to the eleventh century, will be marked by the plainness, and simplicity of the arches, and capitals; while those which are *posterior*
to

to the Norman conquest, will be richly ornamented with the heterogeneous, but beautiful mixture, of sculptured birds, beasts, flowers, and grotesques; quatrefoils, lozenges, chevrons, and nebules.

The oldest parts of the church we are about to describe, and which in my opinion may be attributed to the time of Flambard, will be found on inspection, to be the nave, or body of the church, the greater part of the southwestern aisle, and the northern semi-transept.

The nave is formed by a double row of massive square pillars ornamented with demi-columns. Between these pillars are semi-circular arches, springing from grouped pilasters; which are lateral projections from the main pillars. Each of these arches has a zig-zag moulding or cornice; and the space between them, and the second story of arches, is filled up with little triangular indentations; such as would be produced by the pressure of the point of a trowel, upon a soft and yielding substance. The arches of this second story are also semi-circular; the capitals of their pillars displaying various examples of *Saxon* feuillage (I use the term to be more intelligible); and the shafts of some of them ornamented with diamond

net-work, chevrons, &c. This story of arches, is again surmounted by a third; the arches of which are pointed, and have windows in them; round these is a *triforium*, or passage.

At the foot of this highest tier, the columns of the main pillars terminate; and from their terminations, spring the groins of a stone roof that was intended to cover the nave. I say, *intended*, because, notwithstanding the general opinion, that such a thing did actually once exist, there are reasons to think the entire design of Flambard was never completed, and the stone roof never formed. From the history of the foundation of Christ-church priory we may learn that this prelate had not finished his improvements at the time of his being thrown into prison by Henry the first: and of his two immediate successors, Gilbert de Dousgunels, and Peter de Oglandes, the one was too short-lived, and the other too unprincipled to carry the intended work into execution. Besides; particular parts of the present timber roof, have an appearance of antiquity as high as the time of Rufus; and I have heard two or three excellent judges of these matters declare it as their opinion, that the mitred head which is to be seen in
the

the westermost part of the ceiling, was coeval with Flambard himself, and intended for an actual representation of that prelate.

The south-western aisle (called commonly the lower walks) and the *outside* of the northern transept, afford also fine examples of the finished Saxon: the semicircular arches, the zig-zag ornaments, and varied capitals of the former; and the elegant escallop ornaments, and diamond net-work of the latter, admit no doubt of these parts being contemporaneous with the nave of the church.

Were I to give an imaginary icon of this church in its original state, I should pourtray it exactly cruciform, with a square tower over the cross, or intersection, formed by the transept and the body. And this I should do, from a certainty of this building having experienced many alterations, and additions since the æra of its erection; from a conviction that almost all the ecclesiastical edifices of the same age with itself, were of a cruciform figure; and from various circumstances in the building itself, that warrant this idea.

The circumstances I allude to are as follow.

In the first place at the cross, or intersection, the abutments are so strong, as to have every appearance of being formed to support some great super-incumbent weight, which could be no other than the tower erected over it.

Secondly; in the inside of this cross, three windows, which have been for ages blocked up, and looking towards the east are, or at least were till recent alterations took place, plainly visible.

Thirdly; in the roof over the altar, at the termination of the groins of an arch, is the effigy of an angel, holding in his hand, the representation of a church, of a cruciform figure, with a *square tower* over the cross; and another angel, with a similar representation in stone, is to be met with in the north aisle, near the steps leading into the choir; and as in many other ecclesiastical structures in an early age, we continually see sculptural decorations of this kind which were evidently intended to represent the edifices they ornament; it may reasonably be supposed that the architect of Christ-church had the like view, with respect to those which we have mentioned.

Besides,

Besides, if any respect be due to the authority of tradition, we shall find another argument in support of our opinion; since it has long been handed down from father to son, and is at present firmly believed by the inhabitants of Christ-church, that their church originally had a tower in the situation I have described, which, centuries ago, was thrown down, by some casualty no longer remembered.

The pleasing effect to the eye, which would be produced by the nave of the church, (high, long, and narrow as it is) if it were free, and open; is in a great degree prevented, by the *pews* fixed in it, which toward the western end, rise so high as to spoil the perspective. It is much to be regretted that this awkward, and encumbering mode of seating churches, was permitted to supersede the old simple fashion, of plain, wooden benches, with which till the reformation, our places of public worship were furnished. What particular good effects, it may be asked, arise from it?—One cannot, it must be confessed see how devotion is to be assisted by the luxury of *pews*: on the contrary, perhaps, they have rather a tendency to lessen, than increase it,

since they can so commodiously conceal the fooleries of levity, and the flumbers of indolence. To the antiquarian, indeed, they present another objection; as they frequently hide from his view, monumental effigies, and sepulchral inscriptions, an inspection of which might probably facilitate his enquiries, and terminate occasional doubts. Weever, who lived about half a century after the introduction of pews, complains rather *peevishly* of them, as sadly interrupting his researches. “ Many monuments,” says he, “ are covered
“ with seates, or pewes, made *high*, and *ease*,
“ for parishioners to sit or *sleepe* in, a fashion
“ of no long continuance, and worthy of
“ reformation*.”

The chief entrance into the church, is through a large porch at the south-western extremity, apparently of the fourteenth century. The arches under which the doors are placed, were originally very beautiful, being formed by a variety of mouldings, supported by slender pillars, elegantly shaped, receding inwards, and gradually narrowing the arch.

* Weever's Fun. Mon. p. 701. edit. 1631.

These shafts are made of testaceous stone found in the Isle of Purbeck, which, when polished is extremely handsome. It was long a generally received opinion, and is even now thought by some, that the shafts of the pillars were factitious, and formed from a composition, which our ancestors possessed the secret, of rendering as hard, and durable as marble. But on my shewing a part of one of them to an intelligent mason, he assured me it was a natural production, and found in considerable quantities, in the quarries both of Purbeck, and Petworth in Surry.

The north-western aisle into which we enter from the porch, I take to have been built considerably posterior, in point of time, to the body of the church. There is a singularity in this member, which strikes the eye immediately on entering it: I mean the narrowness of it, in proportion to its height; and the acuteness of the arch in consequence thereof. From the springing of the groins, to their intersection in the vaulting, the distance is considerable, which, as there is not a proportionate width below, forms an arch of, what architects call, the *fourth point*, and produces the above-mentioned effect.

The

The tower is a handsome square fabric, measuring from the top of the parapet to the ground, one hundred and twenty feet. At the western side of it, is an arched entrance into the church. On each side of this portal, on stone ^{che}escut~~ions~~ions, are the arms of the Montagues, Earls of Salisbury; by one of whom the tower itself seems to have been built. We perhaps may place it about the middle of the fifteenth century. An age much anterior to this cannot be assigned it, as the arms on one of the shields*, shew it to have been erected after the two families, of Montague, and Monthermer, were connected, which did not happen till the conclusion of the fourteenth century; when Sir John Montague, father of the third Earl of Salisbury, married Margaret, the daughter and heir of Sir Thomas Monthermer, Lord Monthermer, in Essex†.

* The arms are, quarterly; first and fourth Argent, three Lozenges, conjoined in Fess, Gules, within a border, Sable, for Montague; second and third, or, an Eagle displayed, Vert, beaked and membered, Gules, for Monthermer.

† This appears from the Esch. Rolls. 23. ed. 3. n. 90. Devon.

About half way up the tower, under an elegant Gothic niche, or canopy, stands the figure of our Saviour, having a crown of thorns on his head, and a cross in his left hand; the right is raised, as if in the act of benediction. His right side is also marked with a triangular scar, intended to represent the wound made by the soldier's spear. Immediately beneath this image is a noble Gothic window, measuring nearly thirty feet from top to bottom.

This tower contains, towards its summit, a melodious ring of eight bells. At the reformation there were only *seven* here, as appears by Henry's grant of the church, and its contents to the parishioners; a circumstance which did not matter much to our ancestors, who do not seem to have attained to any perfection in the science of bell-ringing; but to have jingled them indiscriminately together, without paying any regard to the due gradation of sound; a practice which, Dr. Ducarol tells us, is even now common in Normandy*.

* Anglo-Norman Antiq.

Bells are of very high antiquity, being known to, and used by, the Romans*. But they were first applied to the use of calling the populace to their devotion, by Paulinus, Bishop of Nola, in Campania, about the year of our Lord four hundred†. They were adopted early in this country, as we may infer from the manner in which venerable Bede speaks of one, that summoned the sisters of a nunnery, in Brittany, to prayer‡. Turketull abbot of Croyland, who died A. Di. 875, made a present to that abby of six bells, to all which he gave names; but finding them to be incomplete *without a seventh*, he ordered one larger than the rest to be made, and called it gudlac (probably good-luck,) all which together, says the historian, produced such a peal, as had not hitherto been heard in England§.

* Vide Sueton. in Vet. Ang. c. 91.

† Spelman's Gloss. fol. 98. in Voc. Campania. It was from the district of Campania that bells received their name. Res vetus, novum nomen; quod Paulinus, Episcopus Nolæ, civitatis in Campaniâ, Hieronymi ætate, primus in ecclesiâ suâ tintinnabula in pios usus transtulerit. Anisworth.

‡ This was in the year 680. He calls it it cluzgan. lib. IV. c. 23. p. 325. edit. Wheloc.

§ Ingulphus, p. 889.

The pious benevolence also, of St. Athelwold and St. Dunstan should not be passed over; who condescended to be the *fabricators themselves*, of certain bells which they presented to the monastery of Abingdon*.

Two of the Christ-church bells, the fifth and sixth, are of considerable antiquity. Tradition, and the appellation by which they are known, give them to the Saxon times†; but this opinion, which is an erroneous one, has arisen, I presume, from two curious legends, in an old character regularly supposed to be Saxon, which are to be found encircling the crowns of these bells. I have however minutely examined the shape of the letters which compose these lines, and find them not of the *Saxon* alphabet, but of the large Gothic, which was much in use from the fourteenth, to the

* Mon. Ang. v. I. p. 104. Fecit etiam (Athelwold) duas campanas propriis manibus, ut dicitur, quas in hac domo posuit, cum aliis duabus majoribus, quas etiam beatus Dunstanus propriis manibus fecisse perhibetur. Preterea fecit vir venerabilis Athelwoldus, quandam rotam tintinabulis plenam, quam auream nuncupavit; propter laminas ipsius deauratas, quam in festivis diebus ad majoris excitationem devotionis redeundo volvi constituit.

† They are called the *Two Saxon Bells*.

sixteenth century. I suspect they are of the age of Henry the fifth.

The sixth bell, has the following monkish distich, around its crown.

*Affis. festivus. pestes. pius. ut.
fugat. agnus.*

*Mor. Augustinus. nec. dum.
resonat. preco, magnus.*

The fifth bell, has this.

*Sit. nobis. omen. Touzunes.
cum. sit. tibi. nomen.*

*Virtus. campane. faciat. nos.
videre. sane.*

The former distich, as it stands at present, is perfectly inexplicable; and I had for a considerable time vainly endeavoured to enunciate it, when that venerable antiquarian, and excellent man, the Reverend Samuel Pegge, obligingly suggested to me, that the word *Affis*, was, most probably, a mistake of the ignorant bell-founder, who should have made it *Affit*; i. e. *Adfit*. This slight alteration will clear

up the obscurity of the inscription, which if put in a proper English dress, would, in my opinion, convey the following idea.

Our blessed Saviour (*Agnus dei*) first came, that he might drive away evil. After him St. Augustine (*Augustinus**) did the same; and now the great bell (*preco magnus*) produces this blessed effect.

This interpretation will be better understood, when we speak below, of the wonderful efficacy which the Roman Catholics attributed to their church bells.

The second inscription may be Englished thus.

Be propitious to us O! Bell, whose name is Tonzunes†. The powers which thou

* It is to be remembered this Saint was the founder of the order of canons, placed at Christ-church.

† Touzeuns; an old French word, quasi *all of us*; i. e. united, harmonious. Not an ill-imagined name for a bell. On shewing these two inscriptions to a learned and respectable French gentleman,

thou possessest, will enable us to live in safety.

gentleman, who deserved a better fate, than to be driven, in the decline of life, from his country and possessions, by the butchering principle of the present Gallic legislators; he favored me with the following observations on them. Prioris inscriptionis Sensus mihi obscurior videtur, et, ut benè intelligeretur, necesse esset ut circumstantia quædam ad locum, ad tempus, ad religiosum fortè ordinem pertinentia Cognoscerentur. Interea hæc esse mihi videtur genuina constructio; Simul et punctuatio primi versû.

Affis festivus pestes pius, ut fugat agnus.

quoad secundum versum, nullum mihi sensum præ se ferre videtur. Verbum penultimum, *preco*, non novi sic scriptum, benè vero *præco*. Sed tum penultima syllaba producitur, dum brevis est in versu citato. Itaque de illo fiat Lux.

Quoad secundum Distichum, planiorem sensum exhibere mihi videtur; et sic ego explanarem et punctuarem.

Sit nobis omen *Touzeuns*, cum sit tibi nonem:
Virtus Campanæ faciat nos vivere sanè.

In his duobus versibus nullam aliam difficultatem reperio, quam veram verbi, istius *Touzeuns* significationem, quam ego nescire prorsus fateor. Auguror tantum illud nomen præ se ferre debere aliquid *fausti* et boni *augurii*: verbi gratiâ, *harmonia*, *concordia* fortè per hoc verbum intelligitur, aut *salubritas*, *sanitas*, &c. quo posito, res clara planè et dilucida erit, ad enucleandum verum distichi hujus Sensem.

It

It is astonishing to what absurdities, superstition will carry the human mind. Among the variety of them, which all false religions, and the corruptions of the true one display; there is perhaps none more impiously ridiculous, than the *baptism of church bells*, which was common for ages in this country, and is even now practised among the Roman Catholics.

The priest, on these occasions, receiving the instrument at the baptistery or font, read over it the prayers, customary to be recited on the initiation of an infant; anointed it with consecrated oil; sprinkled it with holy water; gave it the name it was to receive; and finally pronounced upon it a solemn benediction*. The *present* mode of performing this ceremony is rather different.

“ The priest,” says Lord Kames, “ assisted
 “ by some of his brethren, mumbles over
 “ some prayers, and sprinkles the outside
 “ with holy water, while they wash the in-
 “ side with the same precious liquor. The
 “ priest next draws seven crosses on the out-

* Du Fresne in Verb. Campanas baptizari. Gloss. tom. I.

“ fide, and four on the infide, with con-
 “ fecrated oil. Then a cenfer full of frank-
 “ incenfe is put under the bell to fmoke
 “ it; and the whole concludes with a
 “ prayer*.”

The bell thus named and exorcized, was
 efteemed to be endued with great powers.
 Its ufes and faculties were fix in number,
 which are thus enumerated, and tranflated by
 Fuller.

Funera plango,	{ Men's deaths I tell By doleful Knell.
Fulgura } Fulmina }	frango, { Lightning and Thunder I break afunder.
Sabbata pango;	{ On Sabbath, all To church I call.
Excito lentos,	{ The fleepy head I raife from bed.

* Sketches of Man. v. IV. p. 381. Bells feems to have re-
 tained a great *affection* for the church in which they had received
 this baptifmal right. Giraldus Cambrenfis tells us a wonderful
 ftory, of a bell which having been brought from its original
 church, and placed in a diftant fituation; ufed frequently in
 the courfe of the night to take a trip to its old place of refidence,
 unlefs it were exorcized by its keeper in the evening, and fecured
 wih a chain, or rope. It was an *Irish* bell. Vide Topog.
 Hibern. apud Camdeni Scrip. c. 33. p. 729.

Diffipo

Diffipo ventos { The winds so fierce
 { I doe disperse.

Paco cruentos { Men's cruel rage
 { I doe assuage.

Our ecclesiastical historian however, quaintly observes, that the frequent firing of abbey churches by lightning confuteth the second proud motto. For it plainly appears, that these steeples, though quilted with bells almost *cap-a-pee*, were not a proof against the sword of God's lightning. Yea generally when the heavens in tempest did *strike fire*, the steeples of abbies proved often their *tinder**.

Ignorance and credulity gradually multiplied the uses, which superstition had at first affixed to church bells. It became at length a received opinion, that the tolling of a knell†, at the time of dissolution, rendered the pains of death less acute, than they would otherwise

* Fuller's Church Hist. book VI. p. 301.

† Cnell, Knell, Sonitus campanarum; maximè tamen campanarum, quibus aliquem jamjam moriturum aut mortuum esse significatur. Lye's Jun. Etymon. Ang. in Verb.

be: and that a few strokes after the separation of soul and body, afforded a safe and expeditious journey to the departed spirit, to its place of destination. Hence arose a source of lucre to those who had the care of church bells, in the fees which were paid for the ringing of these knells. They were at first voluntary on the part of the deceased's relations, and depended much on the degree of piety and affection in the surviving kindred. In after times they became arbitrary exactions on the part of the clerks; but towards the close of the fifteenth century, most parishes had formed regulations for limiting this description of fees, and thereby preventing parochial dissensions.

In a MS. belonging to that able and elaborate antiquarian Mr. Strutt, of the early part of Henry the first's reign, the following limitations of knell fees occur.

“ Also as it happeth oftene tymes that ther
 “ falleth discencione, and debate, betwene the
 “ parishens, and the parishe clerkes, for ryng-
 “ yng of knylles, and pitt making (*digging*
 “ *of graves*): therefore we will that what
 “ man, or woman, that wille have the great
 “ belle rong for a knyll, shall pay to the
 “ chirche

“ chirche wardeyns 4s. whereof the clerkes
 “ to have for the ryngyng 12d.—and the
 “ profites of knyelles of alle the other four
 “ belles to be to the use and profite of the
 “ clerkes; that is to sey, for the secunde belle
 “ 2s. for the thirde belle 12d. for the fourthe
 “ 8d. and for the fyfth belle 2d.—And also
 “ yf mane, or woman wylle have alle the
 “ belles ronge at dirige, and at masse, at the
 “ burying of any personne, monthes minde,
 “ or yeres minde, shall pay the clerkes 2s.*”

The following is another memorandum of
 the same sort with the foregoing, made “ the
 “ 25th of November, the yere of our Lorde
 “ Gode 1526, the 17 yere of Hen. 8th by
 “ the church wardens for the parish of Wol-
 “ church,” settling the prices for ringing the
 bells——

“ Fyrste, for the leste (*least*) belle to
 “ ryng the space of one ower, for man
 “ woman or chylde, os. 4d.—Item, the se-
 “ conde belle to ringe one ower, os. 6d.—
 “ Item the thyrde belle to ryng one ower,

* Horda Angel Cynnau. v. III. p. 171.

“ 0s. 8d.—Item whate persone wyll have the
 “ thirde to ringe 6 owrys before none, or
 “ after none, with the three smallyste belles
 “ to ryng at dyryge and masse, to pay 3s. 4d.
 “ —Item, whate persone wyll have the fourthe
 “ belle to ryng 6 owrys before none or after
 “ none, with the four smalleste belles at
 “ dyryge and masse, to pay 5s. 0d.—Item
 “ whate persone wyll have the 5th bell,
 “ whyche is the greatest bell, to ryng 6
 “ owrys by fore none or after none, wyth
 “ alle the belles to ryng at dyryge and masse,
 “ shall pay 6s. 8d. and the sextone to have
 “ for the same greate bell, fyndynge all the
 “ ryngers 6s. 8d.—Item, the sextone to fynde
 “ the roope for the same, and also the bawd-
 “ ricks for the same bell, at hys owen coste
 “ and charge. Also hyt ys agreed the same
 “ the clarke have all the vauntage of the 4
 “ belles, and he to fynde both bawdryches and
 “ ropes for the 4 feyd belles.—Item the clerke
 “ to have all the vauntage to hymefelse of
 “ ryngynge of the belles, for yerely obytes;
 “ and yerely myndes.—Item, the clerke to
 “ have for tollynge of the passynge belle, for
 “ manne, womanne, or childe, if it be in the
 “ day

“ day os. 4*d.*—Item, if it be in the night, for
 “ the same os. 8*d.**”

Towards the western end of the nave, on the right hand side, stands the only remaining part of an ancient font; the excavation for immersion, which is deep and capacious, octangular†, and ornamented with rude traceries on its several panes; all signs of high antiquity. The cavities are still visible, of the hinges, and lock, of the massive cover, which secured the consecrated element from profanation; a precaution expressly directed to be observed, by an ecclesiastical canon of Arch-

* Idem, p. 172.

† This was a favorite form for fonts; and recommended by St. Ambrose in the following lines, which were engraven over the font of St. Tecla, at Milan.

Octachorum fantos templum surrexit in usus.

Octagonus fons est, munere dignus eo.

Hoc numero decuit sacri baptismatis aulam.

Surgere, quo populis vera salus rediit

Luce resurgentis christi, qui claustra resolvit

Mortis, et a tumulis fuscitet exanimas.

Gruter, p. 1166. Ciampini, P. 2. p. 22. Archæolog. v. X.
 p. 199.

bishop Edmund*. Considerable violence seems to have been exerted in the mutilation of this piece of antiquity. No pains indeed have been spared, to deface the numerous elegant productions of antique sculpture, with which Christ-church was originally ornamented; and what with the misapplied zeal of Henry's commissioners; the barbarous injunctions of his son Edward†; and the furious fanaticism of the Oliverians, but few, and imperfect examples of it now remain. Tradition tells us, a banditti of the last-mentioned ragamuffins, were for a considerable time, in Christ-church, and its neighbourhood; and that while they continued there, its noble church was converted into stables for their horses.

At the eastern end of the nave, previous to the late judicious, and elegant alterations, the stone screen, or jube, was to be seen, which separated the choir from the body of

* Guil. Lyndewood's Provinc. lib. III. tit. 25. p. 277.

† Edward the sixth by his statutes 4 and 5; c. 10. enjoins "all images in churches, of stone, timber, or earth, graven "carved, or painted, to be *defaced* and *destroyed*."

the church. Over this was a *rood-loft*, the steps of which, (contrived within the abutments of the arch, on the left side) still remain. In this loft was placed the *rood*, or figure of our Saviour on the cross, generally accompanied by the figures, of the Virgin Mary on the right hand, and St. John on the left, and so elevated as to be conspicuous to the whole church*. Some few of these rood-lofts are to be seen in England even yet; but by far the greater part of them were torn down by the fastidious reformers in the sixteenth century, who could not forgive the superstitious uses to which they had been applied.

The northern semi-transept is, as I have said before, one of the most ancient members of the church. It has however experienced many alterations and additions. Of the latter, two little chantries, or oratories, in a rich style of Gothic architecture, are instances. They adjoin each other, and appear to have been erected at the same time: probably, by one

* Ducarol's Ang. Norm. Antiq. p. 100. Gent. Mag. v. 56. p. 320.

of the Earls of Salisbury and his lady, as the pavement within, and about them, has been formed with square tiles, glazed, and ornamented with the arms of this family. In these oratories, the capitals of the pillars are extremely various, and pleasing; and one in particular, of rather an uncommon nature; being formed by a group of twelve heads, intended, doubtless, to represent those of the twelve apostles.

In the front of these chantries, till within two years, stood an altar of a demi-octagonal form, attached to the wall; before which, probably, some of the canons were formerly employed, in singing diurnal masses, for the repose of the founders souls.

It is astonishing to what a degree chantries had multiplied at the dissolution; in St. Paul's church alone, there were no less than forty-seven of them*; and I suspect the church we are now describing had its full complement, since there are several little chapels in it, which from their receptacles for holy water,

* Fuller's Church Hist. b. 6. p. 351.

and other circumstances appear to have been chantries.

Edward the third, whose sagacity foresaw, that the superstition of the times would gradually throw the whole property of the realm into the hands of churchmen, unless some method were adopted to prevent it; passed the statute of *Mortmain*, to limit as much as possible, bequests and transfers of property to the church. By this act, founders of chantries, were obliged to solicit a license from the king, to carry their purpose into execution. A requisition that was seldom refused, which compliance the *mannerly devotion* of those times (as Fuller expresses it) rewarded, “ by the
 “ chantery priests, whosoever their founders
 “ were, praying first for the good estate of
 “ that king living, and his soul after death,
 “ who first granted lease and license for that
 “ foundation*.”

In the chantry nearest to the north-eastern aisle, stands another curious remain of antiquity. An altar monument; on which recline at full length, the effigies of a knight, and his lady,

* Fuller's History of Abbeys, b. 6. p. 352.

formed

formed of alabaster. It formerly stood in the front of the northern semi-transept; but was removed from its old situation, in the month of April 1791, to make room for the erection of seats to accommodate the numerous children of the Sunday schools; which through the laudable pains of the vicar, and certain gentlemen of Christ-church, have of late been instituted in that town.

Round the verge of this monument appears to have been a fillet of brass, notifying probably, the personages who reposed beneath it: a source of information we cannot but regret the loss of, as nothing but a vague tradition now remains to throw any light on their history. The knight is in complete armour: around his neck is the collar of S. S.* and his feet, which are armed with spurs, rest on the mutilated body of a lion couchant. The effigy of the lady is stretched on his left side. She is attired in the mitred head-dress,

* The collar of S. S. is a part of the state dress of a knight of the garter: this order was instituted by Edward the third in honor of the Countess of Salisbury; and Mr. Warton supposes, with great probability, that this fantastic decoration was an allusion to her name. Warton's Hist. Eng. Poetry, vol. I. p. 252.

and

and close garb, of the fifteenth century. The tomb, and its figures, have been considerably injured; by the tooth of time, the zeal of Iconoclasts, and the credulity of those, who imagined the alabaster to be a good Iscarotic.

Tradition tells us, the persons represented by these effigies, were, a knight by the name of Chidiok, and his lady: the former of whom perished in one of the bloody battles, fought during the fatal feuds, between the York and Lancaster houses. There is some probability in this story, as the family of Chidiok was actually a respectable and flourishing one, in the neighbouring county of Dorset, at that time.

They received their name from a manor near Bridport, whereon they anciently dwelt, as Leland says, “ in a castell, or faire house, that
“ from Chydiok came to greate Arundelle in
“ partition*.”

I subjoin Hutchins's pedigree of this family; at the same time confessing myself unable to point from among them, the

* Itin. v. VI. 511.

knight whose bones rest in the church of Twyneham.

John Gervase	=	
John Gervase al. Chidiok	=	
Sir John Chidiok ob. 39.	=	Isabella Daughter of Robt.
E. 3 ^d .		Fitzpain.
Sir Jo ⁿ . Chidiok ob. 11 th .	=	Joan D ^r . and Heir of Sr. John
R. 2 nd .		S ^t . Loe K ^t . ob. 1. H. 6 th .
Sir Jo ⁿ . Chidiok ob. 3 ^d . or	=	Eleanor D ^r . of Ivo Fitzwarin,
13 th . H. 5.		ob. 12. H. 6.
Sir John Chidiok ob. 28.	=	Catharine D ^r . of Rrldh Lum-
H. 6 th .	—	ley, ob. 1. E. 4 th .
{ 1 Margaret	=	Sir W ^m . Stourton.
{ 2 Kathrine	=	1 William Stafford.
	=	2 Sir John Arundel.

Arms of the Family.

Gules, an escutcheon and an oile of Martlets, Argent*.

The chancel, or choir, which was appropriated to the use of the canons, is in good

* Hutchins's Hist. of Dorset. v. I. p. 326.

preservation ;

preservation ; wainscotted with oak, exhibiting many specimens of excellent carved-work. A fascia, or fillet of grapes, and vine leaves, which runs along the summit of the wainscoting, is particularly curious.

The ancient stalls are thirty-six in number ; fifteen on each side, and six at the west end. Two of the latter, one on the right hand, and the other on the left, immediately on entering the choir, have carved canopies. The former was intended to receive the prior, the latter, the sub-prior. There is also a third, of the same description, at the east end of the southernmost row, designed for the use of the lector, or reader.

Below the stalls are as many armed seats. The benches both of these, and the stalls turn up, and exhibit a strange series of satyrical, grotesque, and indecent figures. Two specimens of the first, occur on the right side of the choir. They are representations of the carved arms of two of the stalls. To understand the satire they were intended to convey, it may be necessary to advert to the times when they were executed.

The

The influx of riches which superstition continually poured upon the monastic orders, had gradually relaxed their virtue, destroyed their morals, and rendered them dead to all the concerns of religion. Luxury and impurity, characterized the convent in the twelfth and thirteenth centuries ; and the interests of popery itself, seemed in danger of being shaken, by the indolence and carelessness of those, who had been hitherto its chief supporters. This inattention on the part of the monks, induced the Popes to institute, in the beginning of the thirteenth century, certain other religious orders, which being founded on the express principle, of neither acquiring, nor attaining any fixed possessions, might be more alive to the interests of their spiritual patron ; and by the example of rigid manners which they should exhibit, and the force of persevering prayer, and continual preaching, might check the growth of heresies, which about that period began to unfold themselves in the church.

These orders were the *mendicant friars*, consisting of the four following: the Dominican order, the Franciscan, the Carmelite, and the Augustine ; established in 1215, but regulated

regulated by Gregory the tenth, in the year 1272*.

The attention of these new auxiliaries of popery, to the purposes of their institution, was soon rewarded by ample success. The monks now no longer experienced that veneration, which had before been shewn them. The respect and confidence of the laity, were transferred to the friars. Privileges of various kinds were heaped upon them. Magnificent structures were erected to receive them. And not only the affairs of conscience, but the most important concerns of government, were committed to their administration†.

The distinguished honors and privileges which thus adorned the mendicant orders, could not be otherwise than disgusting in the highest degree, to the other ecclesiastics in the realm, both *secular* and *conventual*‡. And

* Vide Mosheim's Ecclesiast. Hist. v. III. p. 193.

† Vide Warton's Hist. Eng. Poet. v. I. p. 293.

‡ “ Before we take our farewell of fryars (says Fuller) know
 “ there was a deadlie antipathie betwixt them, and *parish priests*.
 “ For the former slighted the latter, as good alone *to take tythes*,
 “ and like hackney post-horses onely to run the stage in the
 “ masse booke, *Secundum usum Sarum*, ignorant and unable to
 VOL. II. N “ preach.

And in fact they become exceedingly odious ; but as the *latter* body did not possess a stock of erudition sufficiently large, to confute their novel doctrines, or manage the pen of controversy against them, they were compelled to wield the meaner weapons of abuse, and ridicule, and endeavour to support their own declining popularity, by public representations, of the ambition, cunning, and hypocrisy, of their adversaries.

On this principle we may account for the many extraordinary pieces of sculpture, in our old conventual churches, where the cowl appears to be satirized in the severest manner. In these instances, we may rest assured the upstart order of friars was pointed at ; one means which the monks adopted of revenging

“ preach. Wherefore the friars when invading the pulpit,
 “ would not say to the parson, By your leave Sir, but proudly
 “ presuming on their papal privileges, assumed it to themselves,
 “ as forfeited to them, for the parson’s want of skill, or will to
 “ make use of it.—“ *Monks* also hated fryars at their hearts ;
 “ because their activity and pragmaticalnesse made monks be
 “ held as idle and useles ; yea as meer cyphers, whilst themselves
 “ were the onely figures of reckoning and account in the church.”
 Fuller’s Hist. of Abbeys, b. 6. p. 275.

themselves

themselves on opponents, they could not in any other manner contend with.

The pieces of carved-work mentioned above, are of this description. In the one a friar is represented, under the emblem of a *fox*, (with a cock for his clerk) preaching to a set of *geese*, who unconscious of the fallacy, are greedily listening to his deceitful words. In the other, a *zany* (which is intended to represent the people at large) whilst he *turns his back* upon a dish of porridge, has it licked up from him, by a *rat*, (under which form we again recognize the *friar*) who takes this opportunity of committing the theft*.

The ceiling of the chancel is extremely elegant, the ribs of the arches crossing it in many pleasing figures. The bosses at these crossings, are all ornamented with small busts, in various dresses; which as they are painted in their proper colours, may give the antiquary

* Under one of the seats on the north side of the chancel, is another instance of this satire. A *baboon* with a cowl on his head, reposing on a pillow, and exhibiting an enormous, swollen paunch.

some insight into the fashions of the thirteenth or fourteenth century.

In the chancel are the two following inscriptions on flat stones.

To the sacred spirit and memorie of
Henrie Hastings, Sonne to Sir George
Hastings and the Lady Alice his wife
buried the 24 of July 1618.

I liv'd and by short life this gaine did win
I died before I knew what was to fin.

J. R.

To the sacred spirit and memorie of
Elizabeth the Wife of Mr. Henrie Tulse
of Henton, who was buried the 27th of
April 1632.

Death hath dissolv'd her and gave both parts rest
Her Body sleeps her Soule in Christ is blest.

The ascent to the high altar is by four steps,
on the uppermost of which, a large flat stone
has

has the following inscription, in Gothic letters, on the end that is visible.

**Baldwin fili Willi. Comit'is
Devonie*.**

This stone rests on the crown of the arch of a chapel, or crypt, immediately under the high altar. There is reason to suppose from the situation of the monumental stone, that the body of Baldwin was deposited in this subterraneous edifice, which he probably built for the burying place of himself and family. Masses and other offices were certainly celebrated occasionally in it, since the arcade, or receptacle for holy water, still continues, and vestiges of an altar may yet be discerned.

We come now to speak of the greatest ornament of Christ-church church; an elegant little chapel, standing on the north side of the

* This was the second Baldwin de Redvers, who died 1st September 1216. Vide Sir R. Worsleys Hist. Isle of Wight Append. N°. 19.

high altar, built by Margaret Countess of Salisbury, for her burial place.

Its arches, and ornaments are in the most superb style of that rich Gothic architecture, which flourished in the reign of Henry the seventh; and whether we consider the nicety of the sculpture, or the elegance of the decorations in this chapel, we may pronounce it to be as beautiful and magnificent an edifice, as any of the same kind in the kingdom. Its sculptural ornaments, indeed, are so exquisitely moulded, that many have doubted whether it were possible for the *chiffel* to produce such *minute beauties* as are here heaped together, and have been inclined to consider the whole as composition: but I am informed by an intelligent architect who has carefully considered the material and execution of it, that the one is a stone found at Caen in Normandy, and the other the actual performance of skilful masons.

This chapel stands on highly-ornamented hexagonal pilasters; having two fronts, one facing the north-eastern aisle, from whence it is to be ascended by a flight of steps, and another more superb one towards the altar, from whence

whence also there is an entrance into it by an arched door-way.

The fretted ceiling in the inside, is ramified and intersected in the most beautiful manner; similar to that in the chapel of King's College, Cambridge. In the centre of this ceiling, within a circle (the emblem of eternity) is a sculptural representation of the Holy Trinity, with the countess kneeling at the feet of God the Father: a number of cherubim heads and wings surmount this ornament. At the eastern extremity, are the Montacute arms, having supporters, and this motto,

Spes mea in Deo est.

and under them appears a shield with the *quinque stigmata*, or five wounds of Christ, embossed upon it; a common ornament in Roman Catholic churches.

The arms and other decorations of this architectural curiosity, have been wilfully defaced, and great pains evidently taken in the barbarous work. For this cruel insult on the arts, we are obliged, it seems, to the commissioners sent by Lord Cromwel, in Henry the eighth's time, to take an account of the

possessions of Christ-church priory; who thus confess the sacrilegious deed, in a letter written to their employer, after the fact was committed.

“ In the church we found a chaple and
 “ monument curiously made of Cane stone,
 “ perperied by the late mother of Renold
 “ Pole for herre buriall, which we have
 “ causyd *to be defacyd*, and all the armys and
 “ badgis clerely *to be delete**.”

The remarkable personage who erected the chapel we have been describing, was Margaret Countess of Salisbury, grand-daughter of the famous Richard Nevil Earl of Warwick, commonly called the *King Maker*; and daughter of George Duke of Clarence, brother to Edward the fourth†. She was born at Farley Castle near Bath about the year 1471‡, and married Sir Richard Pole a gentleman of Wales. By him she had offspring, two sons, Cardinal Reginald Pole, the last Catholic Archbishop of Canterbury, and Henry Pole,

* Bib. Cotton. Brit. Mus. Cleopatra. 4.

† Collins's Peer. v. II. p. 196.

‡ Antiquar. Repert. v. IV. p. 240.

Lord Montagu, who underwent the same punishment with his mother, and for the like offence*.

This illustrious lady, whose only crime seems to have been, a steady attachment to the Roman Catholic religion, (if indeed it can be deemed a crime in her, to have adhered firmly to those principles of faith which she had imbibed in early infancy,) was attainted of treason in the bloody parliament of 1539, for holding a correspondence with her son, the cardinal, who had thrown himself under the protection of the Roman Pontiff.

Though the charges against Margaret seem to have been paltry, and the proofs urged in support of them extremely ambiguous, yet she was condemned by the sanguinary jealousy of the king, and the submissive servility of the times, without being permitted to make any defence. Two years she remained under sentence of death, before the execution took place. The high spirit of Margaret, however, was not to be broken by her misfortunes—

* Colins ut Supra.

though

though bending under the weight of seventy years, she endured the inconveniences of imprisonment without complaint. When the hour of her execution arrived, she behaved with a dignity becoming the royal blood that flowed in her veins. Walking majestically to the fatal block, she stood erect; and baring her head, discovered her locks which were now silvered with age. The executioner then desired, that she would place her neck, as was usual with criminals, on the block.—“No,” replied our heroine, “such is the custom of traitors, but Margaret is no traitor. If my head must be taken off, it shall never be said I *stooped* to have it done.” And persisting in her resolution, the executioner was obliged to decapitate her as she stood; which he was not able to effect, till after repeated attempts*.

What became of the remains of the unfortunate Margaret; whether they were interred,

* Life and Reign of King Hen. the eighth, apud Kennet, v. II. p. 219. 227.

or not, in the chapel at Christ-church, I cannot inform the reader*.

The *altar-piece* is a curious remain of antiquity; coeval, in my opinion, with Flambard. It must indeed have been executed, in an age when sculpture was at a low ebb, since the figures which it contains, are finished in a rude, and insipid style, devoid of all elegance, proportion, and expression. The habits too of the different personages represented, agree with the fashions of the Anglo-Norman age. And as it was common in those days, at the dedication of a church, to introduce, if possible, in the altar-piece, the figure, and legend of the patron saint; what subject could the architect pitch upon more proper to adorn the high altar of a church dedicated to our Saviour, than a sculpture containing the history of his birth?

The lower compartment of the altar, has three figures, in as many separate niches; the one on the left hand is David playing on a

* I should rather apprehend they were not deposited at Christ-church, from the commissioners letter before cited, unless indeed the ceremony were performed privately.

harp,

harp, that on the right is Solomon, sitting in a musing attitude, to denote his wisdom; in the middle is Jesse, in a recumbent posture, and supporting his head with his right hand. From his loins springs the stem of a tree, crowned with foliage, which supports a piece of sculpture, representing the nativity of Christ. Here we see the virgin seated, with the child Jesus in her lap, to whom one of the wisemen is offering a cup, with a cover or lid to it, like a plain tankard. Behind him stand two of his companions with gifts in their hands also; while Joseph is to be seen on the left, in a posture of admiration. Above the virgin, the projecting heads of an ox and ass, point out the circumstance of our Lord's birth place. These are again surmounted by shepherds and sheep, in high relief, the former looking upwards to a group of angels, immediately over whom, God the Father, decorated with wings, extends his arms. Exclusive of these figures (most of which are mutilated) there are two and thirty smaller ones, of different saints, placed in regular corresponding niches, which any one well skilled in the Romish calendar, might identify, from the attributes or emblems they all individually bear. Nine larger niches
are

are now destitute of the images that formerly ornamented them; though from the appearance of fastnings which remain, it is evident they were not always empty.

Towards the bottom of this altar-piece, are two small doors, which till within these few years, opened upon a large furbaft arch, formed behind the altar for the accommodation of the priests; who occasionally retired thither, to change their vestments, to bring out at proper opportunities their relics, and miraculous blood, and to exercise the other juggles of their profession*.

Behind

* It may be seen in Fuller, Burnet, &c. how grossly the ignorant laity were imposed upon by the impositions of the priests previous to the reformation. Among their other deceits, the impious trick of producing the blood of some animal, in a phial, (which was so formed as to give the contents a different appearance occasionally,) and shewing it to the credulous multitude as the blood of our blessed Lord, was common in many monkish societies. Hailes Abby in Gloucestershire practised an imposture somewhat similar to this, though the populace were made to believe, the blood exhibited there, was actually shed from the body of Christ. The following is a curious account of it, and the privileges annexed to the abby that possessed it. “ The yere
 “ of our Lorde M.CCLXX. Edmond the nobyll Erle of Corn-
 “ vale brought a porcyon of precyous blode of Cryste Jhesu that
 “ he shedde for mankynde upon the crosse unto the abbey of
 “ Haylys

Behind the altar is the *vertex*, or *concameratio*; a large open space which the monks always contrived to have, as on some par-

“ Haylys upon holyrode daye in herviste, where God daylie
 “ shewithe miracles throwe the virtue of that precyous blode.
 “ And therefore Pope John XXIIIth. hathe grauntede for ever-
 “ more to the abbat of that monasterii of Haylys power to fyne
 “ ii. confessors the whiche may here confession of all pylgrymes
 “ and afoyle (*absolve*) them of all synnes, excepte the poyntes that
 “ bethe reservede to the Popis own person. Also the seyde Pope
 “ John hathe grauntede to all bretherne and fysterne of the
 “ chapter house of the seyde monasterii power to chese hem
 “ (*chuse them*) a confessor the whiche may confesse and afoyle
 “ them in the poynt of dethe of all synnes noone excepte. Alsoo
 “ Pope Eugenii IIIIth. hathe grauntede to the abbot of the seyde
 “ monasterii power to fyne (*appoint*) vii. confessors at the feste
 “ of Corpus Christi, the whiche may afoyle all pylgremes of all
 “ here synnes. Moreover the seyde Pope Eugeni hath grantede
 “ vii yere and iii lentes to all thoo (*they*) that gerythe eny
 “ thinge to the worship of God and that precyous blod and
 “ other relykis that bethe in that place. Also Pope Calixt
 “ the III^{de}. hathe grauntede full remission at the feste of Corpus
 “ Christi, and at the principall festes in the yere, that ys to sey
 “ at holyroday in May, and holyroday in herveste, at yche of
 “ thes festys with iii^{or}. days followynge. And also the iii^{de}.
 “ weke of Lent, and iche of thes iii^{or}. full remission of all synnes.
 “ Also xv cardinals hathe grauntede yche be hem selfe C. dayes
 “ of pardon to all hem that honore that precious blode, and
 “ other reliquies whiche be in that forsayde place, and put to
 “ ther helpynge hondes to the wellfare of that forsayde monasterii
 “ of Haylys.” Vide Lelandi Collect. v. VI. p. 283. 284. inter
 editoris notas.

ticular

particular days in the year, they were accustomed to march in procession round the altar, playing on instruments, and singing particular Psalms, founding the custom on David's expression, "and so will I compass thine altar:" and indeed I suspect a vestige of these musical festivals may still be seen at the terminations of the groins of the roof in this part of the church, which exhibit half lengths of little figures, some having music scrolls, and others fidicinal, and wind instruments in their hands.

The virgin Mary, to whom, in Popish times, a degree of veneration and honor was shewn, equal to that paid to our Saviour, had generally a chapel built and dedicated to her at the eastern extremity of the church, behind the high altar. A spacious building of this kind, and handsomely ornamented with little confessional recesses, is to be seen at Christ-church. It appears to have been erected about the latter end of the fourteenth century, by some of the West family, ancestors of the present Lord Delawar: since Sir Thomas West by his will dated April 8th, 1405, ordered his body to be laid in the *New Chapel*, in the minster of Christ-church Twyneham monastery;

tery ; which chapel is the one we are now speaking of*.

At the eastern end of this building stands an altar, low in proportion to its bulk, having the appearance of a table monument. The enormous stone that forms its top, is a testaceous one, measuring eleven feet in length, three feet ten inches in breadth, and six inches in thickness. Above this an elegant piece of carved-work, ornamented with a profusion of beautiful little Gothic niches, rises to the height of ten feet. On either side of this altar-piece, stands a handsome tomb, formed in the respective walls ; a favorite mode of interment formerly. Under these it is said, and indeed with probability, the remains of two of the West family were placed. I should apprehend Alice the wife of Sir Thomas West, who died in 1395, and Thomas her son, above-mentioned, were buried here. The former directs by her will that her body should be interred in the priory of the canons at Christchurch, at the first mass, with a taper of

* Collins's Peer. v. II. p. 174.

six pounds of wax, standing and burning at her head, and another at her feet*. And indeed the tombs are so constructed, as to admit the repetition of this ceremony on the anniversary of the deceased's obit; there being a considerable space from the flat stones which cover them, to the arch of the wall above, defended, and ornamented, with several elegant light shafts of Purbeck stone; within which recesses candles might very well burn without danger or interruption.

The building of this part of the church, should seem not to have been finished, at the time of Sir Thomas West's death, since he bequeaths in his will, the sum of one hundred pounds towards the completion of the works of the church. He gives also another hundred pounds, to the treasury of the monastery, upon condition, that the canons once every year, should keep in a solemn manner the obits of Thomas his father, Alice his mother, and Joan his wife. And he further leaves to the same ecclesiastics, the sum of £18. 18s. 4d. for 4500

* Collins ut supra.

masses for the repose of his soul, to be said within half a year after his decease*.

Immediately above St. Mary's chapel, is a large Hyperoon called St. Michael's loft, which is now made use of as a school. To this it was applied in the year 1662 as appears from the following entry in the old register.

At the Assembly of the Sixteen. 1662, 7th
Day of March.

“ It is this day ordered, that *St. Michael's*
“ *loft* shall for ever hereafter, and is hereby
“ set apart and appointed for a free grammar
“ school room, to be fitted for that purpose, as
“ articulated and agreed upon by John Rawbury
“ Esq; of the one part, and John Imber and
“ others on the part of the parish.”

What its uses were while the monastery subsisted, it is rather difficult to ascertain. It might have been the *scriptorium*, a room common to all monasteries; in which the *chartu-*

* Collins's Peer. v. II. p. 174. 175. 176.

larius was employed in transcribing books of various sorts, more particularly, Ordinals, containing the Rubric of their Missal, and directory of their priests in service; and Consuetudinals containing the ancient accounts of their convents. Some have supposed it to have been the council chamber, or chapter room of the monks, in which they occasionally met for consultation, in matters which concerned their property, or rights. I am inclined to think, however, it was originally built by one of the West family, for a purpose similar to the one it now answers; namely the accommodation of the town scholars; since the convent from the earlier times, (as appears from Richard de Redvers's confirmation of its ancient rights) had the *scola*, or school of the town, in which the children of the place and country around received that rude kind of education the times afforded, from the monks of Christ-church.

At the end of the south-western aisle, is a neat chapel, probably built by the first John Draper, since the initials J. D. occur on the front, in two places. A fascia of a very agreeable pattern, and neat workmanship, crowns its summit; under which are the following words,

Anno Domini millesimo quingentifimo XXIX°.

which most likely give the year of Draper's death. Immediately over the door, and at the foot of a handsome Gothic niche, in which was placed the figure of the saint to whom the chapel was dedicated, is the representation of a church in stone relief, cruciform, and having a spire. Many suppose it was intended to represent the ancient appearance of Christchurch church; but as the present tower must have been built long before Draper's time, it is likely the sculptor had some other building in his mind, than this edifice, which leads me to imagine he meant it for the priory; a very proper ornament for the burial place of a prior.

On the north side of the same aisle, is another chapel, or burying place, which affords a curious specimen of the *sepulchral Rebus*. On a scroll running along the upper part, is an inscription, part of which I must omit, not being able to make it out. The intelligible words follow—

The

The lord kyng of blis have
mercy on him that let make this
the whych was in

Robert Harys MCCCCXXV.

In one of the spandrils, a *bare* is represented in a cumbent posture, with a scroll or label in its mouth, on which is marked *ys*; intended as a rebus on the name of the person interred within.

In the northern aisle one other oratory occurs. Within it appear a niche for holy water, and the traces of an altar formerly placed there. The ceiling is painted in pannels, ornamented with white and red roses; which circumstance marks its having been built about the time of the union of the York and Lancastrian houses, when these decorations were much in vogue. It has a wooden skreen in front, on the top of which is painted in letters of gold, the following inscription, now nearly effaced—

———— armigeri Margareteqe confort
sue quorum corpora conssepulta sunt
qui Willm decessit ———

immediately over the arched entrance into this chapel, are two heads, a man's and woman's, representations most likely of those buried in it.

Several flat tomb-stones are to be found in different parts of the church, which formerly covered the remains of certain of the priors and canons. Most of them appear to have had brass plates fixed to them, exhibiting the effigies of these ecclesiastics, at full length, pontifically vested, and mitred. These ornaments however have been long since removed. The Saxon, and Gothic characters, around the verge of several of these sepulchral stones, are now so much worn and defaced as to be no longer intelligible; such of them as I have been able to decypher after tedious pains, are here presented to the reader, with which we shall close our long description of the church of Christ-church.

In the North Aisle.

Tumba Domini Thome Talbot
 vicefimi prioris hujus ecclesie
 qui obiit anno Dni
 MCCCCXX^o Cujus Anim. propiti-
 etur deus. Amen Amen.

Tumba

Tumba Dni Willielmi Eyre
viceffimi quinti prioris hujus
ecclesie qui obiit tertio die
mensis decembris Anno Domini
millesimo CCCCC et XX°. Cujus
anime propitietur deus. Amen.

In the South Aisle.

Tumba Roberti Say subprioris
hujus ecclesie.

Behind the Altar.

Tumba Ricardi M—— decimi
prioris hujus ecclesie*.

Tumba Johannis Borard ma-
gistri Theologie Prioris decimi
noni hujus ecclesie.

* This was Richard Mauri who died in 1297. This tomb
stone is consequently nearly five hundred years old.

To the north of William Eyre lies his
Mother with this inscription.

Hic jacet Johāna Cokrell
Mater Willm̄i Eyer prioris hu-
jus ecclesie cujus anime propi-
tietur deus. Amen.

HENGISTBURY HEAD:

A DESCRIPTIVE ELEGIAC POEM,

EHEU! QUID VOLUI MISERO MIHI! FLORIBUS AUSTRUM
PERDITUS—

VIRG. EC. II. v. 58.

I.

WHILST Folly's idle offspring rashly lose
Each quick-returning day, in frolick rude,
To woo, be mine, the Elegiac Muse,
Companion seemly for the pensive mood—

II.

Her gentle fascination oft' I find,
Of power to heal Affliction's venom'd sting;
To pour the balm of comfort on the mind;
And o'er the darkened soul Hope's golden gleam to fling—

III.

III.

Come then sweet Goddess of the tearful eye,
 For whom I quit the world's illuding toys;
 Take, as thou'rt wont, thy willing votary,
 And lead him to Reflection's sober Joys.

IV.

By thee inspired, well-pleased I'll frequent tread
 Th' interminable Heath; the darksome dell;
 The frowning Cliff; the mountain's hoary head,
 Where Heav'n-born Contemplation loves to dwell—

V.

But chiefly *Hengist*!* to thy awful brow
 In the rapt mood, shall my due feet aspire;
 What time the purple east begins to glow,
 And bids the Ebon Car of Night retire—

VI.

* HENGIST, or HENGISTBURY HEAD, known also by the name of *Christ-Church Head*, is a promontory, or head-land, which forms the western side of the harbour of Christ-church. It may have received its appellation, from some traditional story, now no longer remembered, of the famous leader of that name: or from a fancied resemblance it bears to a *horse*, which the word *Hengist* also signifies; a conceit, Mr. Grose observes, not uncommon in the neighbouring counties, of which the giant in Dorsetshire, and the white horse in Wiltshire are instances. In the map ad calc. Gibson's Saxon Chronicle, I find this promontory has the name *Yttingaþorþ* given to it, at which place the chronicler reports a peace was made in the year

VI.

Here will I range, imbathed in odorous dew,
 And meditate my simple Minstrelsy;
 While the blent scene that meets the raptured view,
 Shall wake my soul to grateful extacy.

VII.

What mixture gay of River, Mead, and Mill,
 Of wat'ry Glade, and Grange, and moss-clad Tower;
 What varied tints of Forest, Heath, and Hill,
 And Hamlets bosomed deep in tufted Bower!

VIII.

Slow fails, on level wing, the lonely Mew;
 Perched on yon craggy ridge in long array,
 The dripping Cormorants, a sable crew,
 Expand their pennons to the blaze of day.

IX.

But where old Ocean spreads his wide domain,
 'Twixt sea and sky no objects intervene,
 Save that, dim seen, across the dazzling plain,
 The whitening canvass rarely spots the sheene.

X.

year 907, between the English, and the Danes. Vide Sax. Chron.
 p. 102. 4. A topographer of the 16th century says there was in
 his time a fortress on this head-land, which he attributes to Hengist.
 See Norden's Chorographical survey, &c. In certain old deed^s
 given

X.

In vain the straining vision seeks to ken
 The opposing cliffs of Gallia's wretched shore,
 Where Giant-like Rebellion stalks amain,
 Bathing his purple feet in ROYAL GORE.

XI.

Where barbarous ruffians, leagued in cursed cause,
 Whose souls are filled with more than savage rage,
 Trample alike on God's, and Nature's laws,
 Nor spare the smile of Youth, nor hoar of Age.

XII.

But think not MEN of BLOOD! that he whose eye
 Pervades each part of universal space,
 Will, patient, long behold iniquity,*
 Nor hurl his vengeance at the offending race:

XIII.

Haply, HIS INSTRUMENT, Britannia calls
 E'en now, her hardy Veterans to arms;
 Prepares to level your devoted walls,
 And shake your guilty souls with dire alarms.

given in the appendix, the name *Hedenes-buriè* occurs, a tract of land lying to the south of Christ-church, part of the possessions of Christ-church priory; a circumstance that leads one to imagine the present *Hengistbury* may be a corruption of that name.

* "God is of purer eyes than to behold iniquity."

XIV.

XIV.

E'en now her navies darken all the deep,
Her thunders roll, her rapid lightnings glare—
—So, quickly, may her indignation sweep
Each murderous miscreant from the realms of air!—

XV.

How fearful 'tis to cast the dizzy gaze
HENGIST! adown thy dark, uneven side,
Which beetling horrid o'er its hollow base,
Bids bold defiance to the thundering tide.

XVI.

In vain the mingled storm thy head affails:
In vain the wild waves roar, the tempests rock;
To move thy lofty summit nought avails,
Careless it views the elemental shock.

XVII.

Like thee undaunted, lo! the STATESMAN stands
Whose Patriot Councils bless Britannia's shore,
Nor heeds the YELL of Opposition's bands;
Envy's dark scowl; or Faction's ceaseless Roar:

XVIII.

But steadily pursues his glorious aim
(Disinterested, ardent, and sincere,) His Country's GOOD, his Country's HONEST FAME:
Nor urged by passion, nor deterred by fear.

XIX.

XIX.

Yet think not PIT, who thus in youthful prime,
 Shewest the ripe Wisdom of the silvered sage,
 The Muse can ween thou need'st her rustic rhyme
 To hand thy glory to each future age:

XX.

She reads, that Virtue's self thy brow will twine
 With well-earn'd chaplets of immortal bays,
 Which, brilliant as thy patriot deeds, shall shine,
 When Time has swallowed e'en the poet's lays—

XXI.

There, to the South, where rides the anchored skiff
 Secure beneath the shelter of its steep,
 Rises sublimely VECTA's fainted Cliff,*
 And flings its Giant shadow 'thwart the deep:

XXII.

Haply to Hengist's rugged Heights allied,
 (So deems the Muse) in Albion's elder time;
 E'er History her infant skill had tried,
 Or Bards begun to spell the fabling rhyme.†

XXIII.

* St. Christopher's Cliff, which forms the western extremity of the Isle of Wight (the Vectis of the Romans). It is a chalk rock, quite perpendicular, and nearly 400 feet in height.

† This idea, of a junction having subsisted anciently, between Hengistbury Head, and St. Christopher's Cliff, (which are nearly opposite

XXIII.

Lo! where the steeps of Peverel's fatal shore*
 Glisten, like gems, above the watery gleam!
 Ah me! methinks I hear the wintry roar,
 The tumbling furge, and seaman's drowning scream!

XXIV.

Methinks I hear, as howls the tempest wild,
 The deathful shriek, the agonizing cry,
 When the pale father clasped his struggling child—
 —The storm is past, the billowy murmurs die.

XXV.

I see them welt'ring on the foamy bier,
 I see them stretched on these barbarian sands,
 I see their decent limbs (forgive the tear)
 Stript by coarse hinds, deformed by ruffian hands.

opposite to each other) was suggested to me, by an intelligent naval friend; who observed in support of the hypothesis, that a ridge of chalk rock, of which the latter is composed, runs in nearly a direct line from one to the other; at the depth of about 5 and $\frac{1}{2}$ fathoms. This ledge, which is called the *Bridge*, is about 200 yards in breadth, on each side of which is a bed of hard sand; but at a depth considerably greater than the ledge itself.

* Alluding to the loss of the *Halfewell* East-Indiaman.

XXVI.

XXVI.

Yet shall the pitying Muse for them full oft
 Her sweetest elegiac poesies braid,
 And fond remembrance bid, in numbers soft,
 Eternal peace betide each gentle shade!—

XXVII.

But what art thou huge heap of earth!* that well
 Behind thy height, dost hide the fosse profound?
 Say, wert thou formed by necromantic spell
 While as the white-stoled Druids stood around?†

XXVIII.

Or from the patient Romans dost thou date
 Thine early origin, the Lords of War:
 What time, obeying the behests of Fate,
 Their Eagle soared o'er Albion's Iron Car?‡

XXIX.

* The earth-work here alluded to was surveyed and measured, by the late lamented Mr. Grose. See *Archæologia*, v. 5. p. 237.

† These four stanzas are intended to characterize the different periods of the British, Roman, Saxon, and Danish dominion in this country. That the Druids practised magic and incantations, may be seen in Cæsar, Lucan, and Pliny; from which authors we further understand, that a white vestment covered them, when busied in their sacred rites.

‡ The Roman *eagle* (the *standard* of that people) soaring above the *iron car* of Britain, denotes their conquest of this country. The
 war

XXIX.

Or did the Saxon sink the hollow trench,
 And heap, with tedious toil, thy vasty mound,
 When faithless Hengist brought his Hosts, to drench
 In native gore, degenerate Britain's ground?*

XXX.

Or did'st thou rise, when Scandia's giant bands
 Their sanguinary visits frequent paid;
 When waved the magic Raven o'er our strands,
 Whilom with muttered spell by forcerers made?†

XXXI.

war chariot here alluded to, was the *corvinus*, which we learn from Cæsar, and Pomponius Mela, was armed with hooks, and scythes of iron. This carriage the Britons managed with wonderful address, and effect.

* HENGIST and Horsa, two Saxon chiefs, and brothers, being invited by Vortigern, king of Britain, to assist him against the Piets, complied with the summons, and repelled the invaders; but perceiving the British prince to be a weak man, and his country in a defenceless state, from allies, they became bitter foes, and finally conquered the kingdom, and extirminated the inhabitants. The Saxon chronicler says, with his usual conciseness, *æfter Bryttum to fultume . ac hý eft on hý ruhton*. "They came first to assist the Britons; afterwards to conquer them. Sax. Chron. p. 12. l. 5.

† The Raven, or Reafan, was the Danish ensign. The one most renowned in northern story, to which these lines allude, was that worked with many magical incantations, by the three daughters of

XXXI.

What'ere thy legend, thou do'st now behold
 Far other scenes than wont to meet thine eye:
 Thou seest Britannia Ocean's empire hold,
 And crowned with glory, wealth, and liberty—

XXXII.

Where dewy meads reflect morn's orient beams,
 And fresh, and fair, the vivid landscape smiles,
 Ill-fated Twineham, midst her subject streams,
 Weeps her fall'n shrines, and desolated piles.

XXXIII.

With towering pinnacle, and arch sublime,
 Above the lowly domes of modern hands,
 Clad in the venerable vest of time,
 Her abbey'd fane in ruined grandeur stands—

King Lodbrog, for the chiefs Hinguar and Hubba. It was deemed a sure prognosticator of success, or miscarriage. If it fluttered its wings in the wind, the former might be expected; if it drooped, or hung motionless, defeat awaited the combatants. The reason for which the figure of this bird was chosen for the Danish standard, was its being peculiarly sacred to their legislator, and god, Odin. *Corvus Odino peculiaritur sacratus est. Bartholin. de contemp. Mort. p. 429.*

XXXIV.

XXXIV.

But ah! how changed, since, when thro' silent night,
 The Choir was wont to shake thy vaulted roof;
 While the stoled priests performed each gorgeous rite,
 And thousand sacred tapers flamed aloof.*

XXXV.

Since, when the richly-storied window† shed
 A “dark illumination” o’er thy dome,
 Wrapping the Votary in religious dread,
 As slow his footsteps pac’d the solemn gloom.

* Alluding to the magnificence of the ancient choral service, and the other splendid ceremonies of the Romish church; which, however the *judgment* may condemn them, certainly interest the imagination in a strong manner. Their *nocturnal* masses are particularly impressive. As the following observation and anecdote are to my purpose, I extract them from an elegant, ingenious, and most amusing publication. I believe few persons have ever been present at the celebrating of a mass in a good choir, but have been extremely affected with awe if not with devotion; which ought to put us on our guard against the insinuating nature of so pompous and alluring a religion. Lord Bolingbroke being one day present at this solemnity, in the chapel at Versailles, and seeing the Archbishop of Paris elevate the host, whispered his companion the Marquis de ‘———, “If I were King of France, I would always perform this ceremony myself.” Warton’s essay on the genius and writings of Pope, v. i. p. 337.

† “Storied windows richly dight.” Milton’s II Pens. i. e. painted, or adorned with stories or legends of faints, martyrs, or apostles.

XXXVI.

Oft' do I pensive view thine altered pile,
 Where Infant Art her wayward skill essay'd;
 And as I wander thro' the lengthen'd aisle,
 Reflect, how soon like thine, Man's glories fade.

XXXVII.

There to the right, where winds the silver tide,
 The ponderous ruins of the castle frown;*
 Whilom the residence of feudal Pride—
 —Now with foul weeds, and matted moss o'ergrown.

XXXVIII.

Here Barons bold, in Chivalry's bright reign,
 Displayed each scene of antique Jovisance;
 The stately Feast; the Pageant's sweeping train;
 The motley Masque, and mazy-figured Dance—

XXXIX.

Here Clarions shrill the Tourney oft' proclaimed,
 And called the mailed Knight to hardy deed:
 With hope of conquest, how his bosom flamed!
 Beauty's approving smile the envied meed—

* Christ-church castle, mentioned in the above stanza.

XL.

No more thine arched chambers shall resound
 To the rapt Minstrel's legendary song—
 Night's moping bird now hoots thy walls around;
 And hissing serpents glide thy vaults along.

XLI.

Ye sons of men, whom riches, pow'r, and birth,
 Or such like perishable gaudes elate;
 In Twineham's turrets levell'd with the Earth,
 Mark how Time's hand shall sink your fancied state!*

XLII.

CATHARINE! I ken thy wisard summit bleak,
 Where Elfin shapes, as old tradition tells,
 Were wont to flit, and play the midnight freak,
 What time the conscious moon beheld their spellst—

* They that stand high, have many blasts to shake them;
 And, when they fall, they dash themselves to pieces. Shak.

† CATHARINE HILL, as it is usually called, is a *ridge of hills*, commencing about two miles to the northward of Christ-church, and running into Wiltshire, nearly as far as Salisbury. On its western-most summit formerly stood a chapel, dedicated to ST. CATHARINE, the foundations of which are yet partly discernible. The stanza alludes to a superstitious tradition; that the builders of Christ-church church had determined to erect this edifice on the top of Catharine Hill; but as fast as they laid the stones in the day, so constantly were they removed in the night, by some supernatural power, to the scite of the present church, which at length induced them to build it where it now stands.

XLIII.

XLIII.

There too were seen at Evening's dusky close,
 Aerial phantoms, ranged in order dread;
 The shades of slaughtered chiefs, whose bones repose
 Beneath the mounds which crown thy russet Head.*

XLIV.

See where fair AVON leads her waters clear
 By CATHARINE'S murky side, and onward speeds
 To meet her STOUR, a venerable Seer,
 Who rolls his tide thro' Dorset's flow'ry meads:

XLV.

He slowly issuing from his dripping cave,
 With honest pride surveys his rich domain,
 Sees Pan, and Ceres, court his dingy wave,
 With flocks, and lowing herds, and golden grain—

XLVI.

In vain the married streams their floods unite;
 Old STOUR still keeps his dark discolour'd face,
 Whilst lucid AVON, in meanders bright,
 Reflects the spiry reed, and nodding grafs†—

* There are several *Tumuli*, and two Roman intrenchments, on this eminence.

† This is not altogether a poetical fiction. For some distance below the junction of the two rivers, their respective waters, preserve, in a degree, their original appearance.

XLVII.

Hail dimpling stream! oft' fond remembrance leads
My musing step to trace thy wayward shore:
Pleased I revisit thy sequestered meads,
And dream of pleasures, I shall taste no more.

XLVIII.

And oft', in listless mood, beside thy brink,
Where passed my careless hours of infancy,
I watch thy swiftly-flitting waves, and think,
How quick, like them, Life's happiest moments fly.

*** For the original idea of this poem, I am indebted to my ingenious friend the Rev^d. JOSHUA JEANS, Rector of *Dibden, Hants*, who contributed also a few of the Stanzas.

AT VII.

And now, in little more than a day,
I reach thy twenty-fifth year, and think
How quick, like thee, I live, and how
I reach thy twenty-fifth year, and think

AT VIII.

And now, in little more than a day,
I reach thy twenty-fifth year, and think
How quick, like thee, I live, and how
I reach thy twenty-fifth year, and think

For the original idea of this poem, I am indebted to
my ingenious friend the Rev. Joshua Leavins, Rector of
St. James, who contributed also a few of the verses.

CONTENTS

OF THE

A P P E N D I X.

	Page.
N ^o . 1. A grant of Richard de Redvers, to the Abbey of Quarre in the Isle of Wight, of a tythe of Lymington Salt - - - - -	1
N ^o . 2. A Charter of King John to the Church of St. Mary of Cistercium of the manor of Farendon &c. - - -	3
N ^o . 3. A charter of King Henry 3d. confirming certain charters of King John - - - - -	4
N ^o . 4. A charter of Henry 3d. granting free Warren to the monks of Beaulieu, in the manor of Farendon - -	5
N ^o . 5. A charter of Henry 3d. to the monks of Beaulieu to have a fair or market at Farendon - - - -	6
N ^o . 6. A charter of confirmation of Edward 3d. - - -	7
N ^o . 7. A Bull of Pope Honorius, granting and confirming certain privileges to the Abbey of Beaulieu - - -	15
N ^o . 8. An authority to celebrate divine service in the granges of Beaulieu Abbey - - - - -	19
*	N ^o . 9.

	Page.
N ^o . 9. Appropriation of certain Churches and Chapels, to the Abbey of Beaulieu - - - - -	20
N ^o . 10. A Bull prohibiting archdeacons, or other prelates from receiving any monies of tenants belonging to Beaulieu Abbey - - - - -	23
N ^o . 11. Account of the Foundation of Beaulieu Abbey -	24
N ^o . 12. An abstract of the rights and privileges granted at different times, to the Abbey, and Manor of Beaulieu	26
N ^o . 13. Claim of the abbot of Beaulieu on the New-Forest	31
N ^o . 14. A charter of Henry the 3d. reciting and confirming, certain grants made to Netley Abbey - - - - -	33
N ^o . 15. A grant of John de Warren to the said monastery	34
N ^o . 16. The history of the Foundation of Christ-church monastery - - - - -	36
N ^o . 17. Charter of Richard de Redvers Senior, confirming ancient privileges to the monastery of Christ-church - - - - -	40
N ^o . 18. Charter of Baldwin de Redvers Senior, to the same effect - - - - -	42
N ^o . 19. Charter of Baldwin de Redvers, and Richard his son, respecting the introduction of regular canons, into the monastery of Christ-church - - - - -	49
N ^o . 20. Charter of Richard de Redvers the Younger, to the same effect - - - - -	50
N ^o . 21. Charter of confirmation of Baldwin de Redvers, to the church and canons of Twynham - - - - -	53
N ^o . 22. Charter of exchange between the abbot of Quarre, and the prior of Christ-church - - - - -	55
N ^o . 23. A charter of confirmation of Hadewife de Courteney of land at Wick to the canons of Christ-church -	59
N ^o . 24. Excerpta from the Register of Christ-church - -	59
N ^o . 25.	

	Page.
Nº. 25. Grant of the scite of Christ-church church and church-yard to the Inhabitants - - - - -	61
Nº. 26. Pedigree of the De Redvers family - - - - -	63
Nº. 27. Copy of a lease of certain manors together with the Hundred, Borough and Manor of Christ-church - -	65
Nº. 28. Copy of an original letter from Hen. Earl of Cla- rendon (temp. James 2d.) to Mr. Goldwyer, Minister of Christ-church - - - - -	66
Nº. 29. A Quo Warranto relating to the Manor of Christ- church - - - - -	68

A P P E N D I X.

N^o. 1.

A Grant of Richard de Redvers, to the Abbey of Quarre, in the Isle of Wight, of a tithe of Lymington Salt*.

ANNO ab incarnatione domini 1147. Ego Ricardus de Riveriis comitis Baldwini filius, do et concedo, Deo et ecclesiæ Sanctæ Mariæ de Quarrerria, et fratribus ibidem deo fervientibus, donationem Decimæ, totius salis omnium Salinarum Limentoniæ, quam *pater meus* eidem ecclesiæ, dedit et concessit.

* This is an exact copy of a curious charter in the possession of Thomas Astle Esquire, who very obligingly favored me, though a perfect stranger to him, with a transcript of it. The seal is a waxen one, and connected to the bottom of the charter by a filken string. It is worth notice, that both the Saxon, and Norman modes of ratification, are observed in this charter; viz. the signature of numerous witnesses, and the annexation of the grantor's seal. In the Anglo-Saxon times, that is, prior to Edward the Confessor (who introduced a variety of Norman customs, and
amongst

concessit. Concedo inquam, pro Salute Adelizæ Matris meæ, et mei ipsius, et omium Antecessorum meorum : et concedo donum

amongst the rest, their mode of authenticating writings) it was usual for the parties concerned in a deed, and the witnesses to it, to make the mark, or sign of the holy cross before their names, which were written by the scribe, (a practice necessary in an age when the art of writing was known but to few, and when the greatest Barons thought it no disgrace to be ignorant of it,) and this seems to have been the only mode of executing them. See Ingulfi Hist. Croyland p. 901. Selden's Janus Anglorum p. 52. Madox's Form. Ang. Preliminary Dissert. p. 2. In the Confessor's reign, and afterwards the method of authenticating charters, by the seal of the grantor, became fashionable, and the Saxon one soon fell into disuse; though for two centuries after the conquest, it was not uncommon to blend them both together, as appears by the charter above, and many others now extant. Warton's Hist. Eng. Poet. v. I. p. 5. I would further remark, on the subject of ancient deeds, that it was usual to execute them at some public meeting, where a number of people were assembled together, that the act might be universally notorious, such as the county court, hundred court, or court leet; hence it happens, that frequently after the enumeration of several witnesses by name, the words "et multis aliis" occur, which allude to the croud of inferior persons, who were met together on these occasions. It must be observed also that the witnesses to these deeds, were usually people of some dignity. This was doubtless, a necessary precaution, in an age when property was but slenderly secured to the lower orders of people. In an original grant which lies by me at present, from William de Wendling to Robert de Stuttville, of the advowson of the abbey of Wendling (temp. H. 3d) the witnesses mentioned by name, are, three bishops, two abbots, three priors, and several knights.

Roberti

Roberti de Withvilla, qui dedit prædictæ ecclesiæ decimam omnium Salinarum suarum—His Testibus.

† Signum Ricardi de Riveris. † Signum Willielmi de Heliun.
 † Signum Godifridi de Walvilla. † Signum Ricardi de Argentyn.
 † Signum Peverelli de Argenton. † Signum Roberti de Withvilla.
 † Signum Roberti Maschevell.

Nº. 2.

Carta Regis Johannis facta Deo & Ecclesiæ beate Mariæ Cistercensis
 de Manerio de Farendon cum suis pertinenciis*.

JOHANNES Dei gratia Rex Anglie, dominus Hybernie, Dux Normannie, Aquittannie, comes Andeg. Archiepiscopis, Episcopis, Abbatibus, Comitibus, Baronibus, Justiciarijs, Vicecomitibus, Senescallis, Prepositis, Ministris, and omnibus Ballivis, & Fidelibus suis, Salutem. Sciatis nos dedisse, & presenti carta confirmasse, Deo & Ecclesiæ Beate Mariæ Cistercensis, pro salute anime nostre, & antecessorum & heredum nostrorum, Manerium de Farendon, sicut Monachi predicti Monasterij Cistercensis, qui sunt apud Farendon, illud tenent, cum pertinencijs suis, ad construendam ibi, quam Abbatiam de Ordine Cistercensi, ita quod ibi sit Conventus, habendum & tenendum de nobis & heredibus nostris, in puram & perpetuam elemosinam. Quare volumus, & firmiter precipimus, quod predicti Monachi habeant & teneant, predictum Manerium, bene & in pace, libere,

* Ex Capit. Cart. Mon. Belli Loci Reg. in Bib Cotton.
 Nero A. XII. p. 50.

& quiete, & honorifice, in omnibus locis, cum omnibus libertatibus, & liberis consuetudinibus suis, ad idem Manerium pertinentibus, ut predictum est. Teste Domino E. Burdeg. Archiepiscopo, & Domino J. Norwic. Episcopo. W. Marefc. R. Comite Cestr. W. Comite Sarum. W. Com. Arundel. Willielmo de Brehos. Rogero de Thorny. Petro de Pratell. datum per manum Symonis prepositi Beverlacensis, & Archidiaconi Wellensis, apud Veruellum, 2^o die Novembris regni nostri anno quinto.

N^o. 3.

Carta Regis Henrici, Confirmat nobis cartam regis Johannis Patris sui, & concedit, quod possimus talliare Manerium de Farendon, quociens rex talliatur communiter dominica sua per Angliam*.

HENRICUS Dei gratiarex Anglie, &c. Inspeximus cartam Domini Johannis regis Patris nostri, in hec verba. Johannes dei gratia rex Anglie, &c. prout patet Infra in Confirmatione regis Edwardi tertij. Nos igitur predictas donaciones & Concessionones, ratas & gratas habentes eas pro nobis & heredibus nostris, concedimus & confirmamus, sicut Carta predicti Domini Johannis patris nostri, quam predicti Abbas & Monachi inde habent, & in qua predicti donaciones & concessionones plenius continentur, rationabiliter testatur. Concessimus etiam & hac carta nostra confirmavimus, pro nobis & heredibus nostris, predictis Abbati & Monachis, de dono nostro, quod quumcunque contigit nos, vel heredes nostros, dominica nostra communiter per Angliam telliare, possint

* Ex Eodem MS.

predictum Manerium de Farendon, quod fuit de dominico predicti domini Joannis regis patris nostri, sine speciali precepto nostro, vel heredum nostrorum. Hiis Testibus. Radulfo filio Nicholai Godofridi de Crancumbe, Allmanco de Sancto Amando. Petro de malo lacu. Hugone de Union. Willielmo de Picheford. Bartho Peche; & aliis. Datum per manum venerabilis Patris R. Cicestr. Episcopi Cancellarij nostri, apud Clarendon, duodecimo die Februarij Anno Regni nostri vicesimo.

Nº. 4.

Carta ejusdem Henrici regis, de libera Warennam, habenda in Manerio de Farendon*.

HENRICUS dei gratia rex Anglie, &c. Sciatis nos concessisse, & hac carta nostra confirmasse, pro nobis & heredibus nostris, dilectis nobis in Christo, Abbati & Conventui de Bello Loco Regis, quod ipsi & eorum successores, imperpetuum habeant liberam Warennam, in omnibus Dominicis Terris suis de Farendon. Ita quod nullus intret Warennam illam, *ad fugandum in ea†*, vel ad aliquid capiendum, quod ad Warennam pertineat, sine licencia & voluntate ipsorum Abbatis & Conventus, vel successorum suorum, super forisfacturam nostram decem librarum. Quare volumus & firmiter precipimus, pro nobis & heredibus nostris, quod predicti Abbas & Conventus, & eorum successores, imperpetuum habeant liberam Warennam in omnibus dominicis terris suis le Farendon Ita quod nullus intret Warennam illam, ad fugandum in ea, vel ad aliquid capiendum quod ad Warennam

* Ex eodem MSº.

† "To hunt therein."

pertineat sine licencia & voluntate ipsorum Abbatis & Conventus vel successorum suorum, super forisfacturam nostram decem librarum sicut predictum est. Testibus & datum sicut in proxima priori carta.

Nº. 5.

Carta ejusdem regis Henrici, de Feria, vel Nundinis apud Farendon*.

HENRICUS dei gratia rex Anglie, &c. Sciatis nos intuitu dei, & pro salute anime nostre, & animarum antecessorum, & heredum nostrorum, concessisse, & hac carta nostra, confirmasse, Abbati Belli Loci Regis, & Monachis ibidem Deo servientibus, quod ipsi & Successores sui, habeant imperpetuum unam Feriam apud Manerium suum de Farendon, duraturam singulis annis, per duos dies, videlicet in vigili, & in die Sancti Luce Evangeliste, nisi feria illa sit ad nocumentum vicinarum feriarum. Quare volumus & firmiter precipimus, quod predicti Abbas, & Monachi, & Eorum Successores, habeant imperpetuum predictam feriam, bene, & in pace, cum omnibus libertatibus, & liberis consuetudinibus, ad hujusmodi feriam pertinentibus, sicut predictum est. Hijs testibus, &c. Datum per manum venerabilis Patris R. Cicestr. Episcopi Cancellarii nostri apud Cercisiam vicesimo die Septembris anno Regni nostri undecimo.

* Ex eodem MS.

Nº. 6.

Confirmacio Regis Edwardi tercij, super Cartas Regis Johannis,
& Regis Henrici*.

EDWARDUS dei gracia Rex Anglie, &c. Inspeximus cartam, quam celebris memorie Dominus Johannes, quondam rex Anglie, progenitor noster, fecit Deo & Ecclesie Beate Marie de Bello Loco Regis, & Abbati, & Monachis ejusdem loci, in hec verba. " Joannes dei gracia rex Anglie &c. Sciatis, nos pro salute anime nostre, & animarum antecessorum, & heredum nostrorum, dedisse, concessisse, & presenti carta nostra confirmasse, deo & Ecclesie Sancte Marie de Bello Loco Regis, quam nos fundavimus in nova Foresta in Southampton, & Abbati, & Monachis, ibidem servantibus & servituris, ipsum locum in quo sita est Abbacia eorum, cum tota terra infra metas subscriptas contenta, scilicet, cum tota terra angulari super Mare, in predicta foresta, a primo termino super Mare, sicut aqua cadit in mare, sub Colgumelmor, que Freshwatur Dicitur; & ex inde, usque ad caput de Colgumelmor, nisi mora se furcat, & exinde usque ad Wolfwarelane, & exinde usque ad occidentale caput de Bromhaya, & de capite de Bromhaya per fossatum, usque ad longum vadum, & de longo vado, usque ad fossatum super aquam, que venit de Huppelea, quod dominus Rex Ricardus, incipere fecit, & de fossato illo, usque ad vadum de Hariford, & de illo vado, per mediam hidam, recta linea, usque ad originem fontium aque de Schurbourne, que tendit usque ad predictam Abbaciam de Bello Loco Regis, & de origine fontium aque predictæ,

* Ex eodem MS.

recta linea, usque ad alveum fossati, super quem eadem Abbacia fundata est, & predictum alveum a predicto vado de Hariford, cum fluctu Maris, in ascendendo, & descendendo, infra utramque ripam. Ita quod quicquid est infra predictos terminos, remaneat predictæ Abbacie Belli loci Regis. Dedimus eciam eisdem Monachis, Manerium nostrum de Farendon, scilicet Magnam Farendon, & parvam Farendon, & Magnam Cokefwell, & parvam Cokefwell, & villas de Schulton, & Inglesham, cum omnibus pertinencijs, & libertatibus, & liberis consuetudinibus suis. Et preterea, Ecclesias de Schulton, & Inglesham, cum Capella de Cokefwell, & cum omnibus pertinencijs suis, & quicquid habebamus in villa de Langeford. Concessimus eciam eisdem Monachis, & confirmavimus, omnes rationabiles donaciones, terrarum, hominum, & elemosinarum, eis vel in presenti a nobis collatas, vel in futuris, a regibus, vel ex aliorum libertate conferendas, vel aliter adquisitas, vel acquirendas, tam in Ecclesijs, quam in rebus & possessionibus mundanis. Quare volumus, & firmiter precipimus, quod predicti Monachi de Bello Loco Regis, & Homines eorum, omnes possessiones, & elemosinas suas, habeant & teneant, bene, & in pace, libere, & quiete, integre, plenarie, & honorifice, cum omnibus libertatibus, & liberis consuetudinibus, & quietancijs suis, in bosco, & in plano, in pratis, & pascuis, in viis, & semitis, in aquis, & molendinis, in stagnis, & vivarijs, in mariscis, & piscariis, in grangiis, & vergultis, infra burgum, & extra, cum soka¹, & saka², tol³, & theam⁴, infan-

¹. Soka. Socna. The place, territory, or precinct, wherein *Saka* or liberty of court was exercised; the circuit of the place of the franchise.

². Saka, signifies a liberty or power granted by the King, to try and judge causes, and of receiving the forfeitures arising from them, within the limit, dominion or jurisdiction of the court. Brady.

³. Tol, a word commonly known, being an imposition or payment for things bought and sold in markets. Idem.

genethef⁵,

genethef⁵, & outfangenethef⁶, hamfoca⁷, grithbruch⁸, blodwyte⁹, fiztwyte¹⁰, fredwyte¹¹, hougwyte¹², leywhite¹³, flemenefride¹⁴, mordre¹⁵, latrocinio¹⁶, forestall¹⁷, ordel¹⁸, & orefte¹⁹, infra

⁴. Theam. A privilege to take, and keep bondmen, villains, and slaves, with their generations one after another. Idem.

⁵. Infangenethef. A liberty granted to try and judge a thief, taken within the jurisdiction of the burgh. Idem.

⁶. Outfangenethef. A liberty to take a thief that fled, and bring him back to the court, or place within which the fact was committed, and there to try and judge him. Idem.

⁷. Hamfoca. Hoc est quitus esse de amerciamentis pro ingressu hospitii violenter, et sine licentia, et contra pacem Regis, et quod teneatis placita de hujusmodi transgressione in Curia vestra. Will. Thorn apud Dec. Scrip. p. 2030.

⁸. Grythbruck. A privilege of trying such as were guilty of an infraction of the King's peace.

⁹. Bloodwyte. An exemption from paying the customary fines, for blood being shed in the district; and a privilege of holding pleas, and *taking* fines on that account.

¹⁰. Fiztwyte. A liberty of prosecuting, and fining all contentious, and defamatory persons.

¹¹. Fredwyte. Hoc est esse quietum de amerciamentis, cum quis utlagus fugituros veniat ad pacem Domini Regis sponte, vel licentiatus. Ang. Sac. Tom. i. p. 261.

¹³. Leyrwhite. Emenda pro corruptione Nativæ.—

¹⁴. Flemenefride; hoc est quod habeant catalla sive amerciamenta, hominum eorum fugitivorum.—¹⁵. Mordre. Murdrum, signifies not only the crime, but the mulct, or pecuniary punishment for that crime. So that to be free from murder, was, that the place where the murder was committed, and the murderer fled, should not be fined or amerced, for not producing him. ¹⁶. Latrocinio, a liberty of trying thieves, and seizing their goods, and chattles, if they were taken, or fled.

tempore,

tempore, & extra tempore, & in omnibus locis, & cum omnibus causis, que sunt, vel esse possunt. Concessimus etiam, quod predicti Monachi, quieti sint imperpetuum, de omnibus nundinis, & quod ipsi, & omnes homines sui, liberi sint, ab omni focco, & geldo, & omnibus auxilijs regum, vicecomitum, & omnium Ministrorum eorum, & de hidagio¹, carucagio², danegeldo³, hornegeldo⁴, & exeratibus, & de scutagio, talleagio, lestagio⁵, stallagio⁶, & schiris, hundredis, Warpentakis, & placitis, & querelis, warda, & Wardepeni, averpani hundredpani, berehalpani, thethingpani, & de omnibus operibus castellorum, parcorum, poncium, & de claufura, & omni careagio, summagio, navagio, & domuum regalium edificacione, & omnimoda operatione; & prohibemus ne bosci eorum, ad predicta opera, vel ad aliqua alia capiantur, & similiter ne blade eorum, vel hominum suorum, ad castalla munienda capiantur. Concedimus etiam quod omnia tenementa eorum, tam in bosco, quam in

¹⁷. Forestall. Hoc est esse quietum de merciamendis et de catallis arestatis infra terram vestram, vel exarestatis, et teneatis, et habeatis, placita inde in Curia vestra de hujus modi catallis arestatis infra terram vestram, et amerciamenda inde provenientia. Ang. Sac. ut Supra.

¹⁸. Ordel. A privilege of determining litigations, and doubtful crimes by the proof of the ordeal.

¹. Hidagio. Hoc est esse quietum, si dominus Rex talliaverit totam terram per Hydias.

². Carrucagio. Hoc est esse quietum, si dominus Rex talliaverit totam terram per Carucas.

³. Danegeldo. Hoc est esse quietum de quadam consuetudine, quæ currit aliquo loco, quam quondam Dani levaverunt in Anglia.

⁴. Hornegeldo. Hoc est esse quietum de quadam consuetudine exacta pro tallia Scil. de quacunque bestia cornuta.

⁵. Lestage. A tribute paid in fairs and markets.

⁶. A custom paid for the situation of booths or stalls in the street, at a fair or market.

plano,

plano, sint deafforestata, et extra omnem potestatem forestariorum. Precipimus etiam, quod predicti Monachi, & homines sui, liberi sint, & quieti, ab omni theloneo, in omni foro, & in omnibus nundinis, & in omni transitu poncium, viarum, & maris, per totum regnum nostrum, & per omnes terras nostras, in quas libertates eis dare possumus, & omnia mercata sua, & hominum suorum, sint similiter in predictis locis, ab omni tholoneo quieti, & quod naves eorundem Monachorum, liberum habeant transitum, per canuleam, a Farendon usque ad mare, absque cum exactione et cons. Concedimus etiam eis, & confirmamus, quod si aliquis hominum suorum, pro delicto suo, vitam, vel membrum debeat amittere, vel fugerit, & iudicio stare noluerit, vel aliud delictum fecerit, pro quo debeat catalla sua perdere, ipsa catalla sint predictorum Monachorum. Similiter si aliquis hominum suorum, sit inmerciatus erga nos, vel ballivos nostros, pro quacunque causa, vel delicto, vel forisfacto, mercie, & amerciamenta, pro dictis Monachis, reddantur, servata regie potestati, iusticia mortis, & membrorum. Hæc omnia predicta, & omnes alias quietancias, libertates, et liberas consuetudines, quæ in hoc scripto non comprehenduntur, quas regia potestas, liberiores alicui domui religionis, conferre potest. Concedimus-eciam, predictis Monachis de Bello Loco Regis, & confirmamus pro dei amore, & pro animabus Henrici regis patris nostri, & Henrici, & Ricardi, fratrum nostrorum, quondam regum Anglie, et Alionore Regine Matris nostre, & pro salute anime nostre, & omnium Antecessorum nostrorum, et heredum. Et prohibemus super forisfacturam nostram, quod nullus eis, vel hominibus suis, contra hanc cartam nostram, in aliquos forisfaciat, sub pena viginti librarum, quæ ipsorum & omnes res et possessiones suas, & hominum suorum, in custodia, & speciale protectionem nostram, suscepimus. Et prohibemus ne ponatur in placitum, de aliquo tenemento suo, coram nobismetipsis, vel heredibus nostris. Testibus Domino Hub. Cantuarie, Archiepiscopo. Dominis Willielmo Londini. Eust. Herberto Sarum. Simone Cicestr. Episcopis & aliis Datum 25 die Januarii apud Wynton anno regni nostri sexto. Inspeximus eciam quandam aliam cartam, quam Dominus Henricus, quondam

quondam Rex Anglie, proavus noster, fecit, Abbati, & Monachis predictis, in hæc verba Henricus Dei gratia &c. Sciatis, quod nos intuitu Dei, & pro salute anime nostre, & animarum antecessorum, & heredum nostrorum, dedisse, & concessisse, & hac carta nostra confirmasse, pro nobis, & heredibus nostris, Deo, & Ecclesie Beate Marie de Bello Loco Regis, & Abbati, & Monachis, ibidem Deo fervientibus, et servituris, quod ipsi habeant, & teneant, in liberam, puram, & perpetuam elemosinam, omnes terras, possessiones, & elemosinas suas, adquisitas, vel acquirendas, cum omnibus libertatibus, & liberis consuetudinibus suis, prout Carta Domini Johannis regis, patris nostri, eisdem facta, testatur. Et cum predictus Joannes rex, pater noster, in fundatione dicte Abbacie, multas diversas libertates, & liberas consuetudines, per cartam suam, aperte & distincte specificatas contulisset, & nichilominus omnes alias libertates, & liberas consuetudines, que in eadem carta non comprehenduntur, quas regia potestas liberiores alicui domui religionis conferre posset, sub verbis generalibus, contulisset eisdem. Nos primum, et laudabile propositum, predicti Joannis patris nostri, in premissis adtendentes, et eorum de Abbatis & Monachorum idemptitati paci, & tranquillitati, perinde volentes libertates, & liberas consuetudines, eisdem generaliter concessas, sicut predictum est, specificandas duximus & plenius exprimendas. Concedimus eciam eisdem Abbati & Monachis de Bello Loco Regis, & eorum Successoribus, pro nobis, & heredibus nostris, quod omnia tenementa eorum, tam in bosco, quam in plano, tam de feodis nostris, quam alienis adquisita, & acquirenda sint, deaforestata, & extra omnem potestatem forestariorum, & viridariorum, regardatorum, et omnium ballivorum nostrorum. Et quod habeant communem pasturam, ad omnia animalia sua, et hominum suorum, exceptis capris, in forestis nostris, de novâ forestâ et de la Bere de Porcestr. tam in cooperto, quam discooperto, tam in mense prohibeto, quam alio tempore anni, cum libero introitu, et exitu, absque calumpnia, sive impedimento, ministrorum quorumcunque. Concedimus & eisdem Monachis, quod omnes terras suas, & hominum suorum, habitas, et habendas, habeant in perpetuum, Wrek, et Weyf, & quod liberè, & pacificè,

pacificè, capiant, & habeant, omnimodas feras in claufo suo, & quod habeant turbam, & brueriam, in predicta nova Forresta, quantum indigent pro sustentatione* sue abbacie. Concedimus eciam, eis, & successoribus suis, quod liberi sint, & quieti imperpetuum, ab omnibus tornis Vicecomitum, & omni secta curiarum, & dierum visus, pro terris & tenementis adquisitis, vel adquirendis, de feodis nostris, vel feodis aliorum. Similiter si aliquis hominum suorum, sit amerciatus erga nos, vel Justiciarios, vel ballivos nostros, vel finem fecit, vel redemptionem, pro quacunque causa, delicto, vel forisfacto, mercie, & amerciamenta, fines, & redemptiones, predictis Monachis, reddantur, servata regie potestati, justitia mortis et membrorum. Et prohibemus quod Justiciarius, Vicecomes, Escaetor, Constabularius, Forrestarius, Ballivus, vel aliquis Minister noster, habeat posse, vel ingressum, in terris vel feodis suis, vel hominum suorum, presentium, vel futurorum. Sed totum pertineat ad eosdem Monachos, & Successores eorum. Quare volumus, et firmiter precipimus, pro nobis, & heredibus nostris, quod predicti Abbas, & Monachi, et eorum successores, imperpetuum habeant, & teneant, in liberam, puram, & perpetuam elemosinam, omnes terras, possessiones, & elemosinas suas, adquisitas, & adquirendas, cum omnibus libertatibus, & liberis consuetudinibus, prout carta Domini Joannis Regis, Patris nostri, eisdem facta testatur. Et quod habeant omnes donaciones, libertates, & liberas consuetudines, suprascriptas, sine impedimento nostri, vel ballivorum nostrorum, vel heredum nostrorum, sicut predictum est. Et precipimus Baronibus Scaccarij nostri, & omnibus Justiciariis, Vicecomitibus, Constabulariis, Escaetoribus, & omnibus aliis ballivis, & ministris nostris, & heredum nostrorum, in fide quam tenentur, & nobis, quod presentem cartam firmiter custodiant, & faciant ab omnibus fideliter custoditam, nec unquam a dictis Abbate, Monachis, vel hominibus suis, vel eorum successoribus, contra tenorem presentis carte, aliquid recipiant, exigant, vel requirant.

* Pro sustentatione.

Concedimus eciam dictis monachis, quod quouiscunque ipsi, vel eorum successores, superscriptis libertatibus, vel aliquibus aliis consuetudinibus, a nobis, vel Joanne patre nostro, quondam Rege Anglie, per cartas eisdem concessis, casu aliquo contingente, processu temporis, abusi fuerint, vel non usi, nihilominus quumcunque dictis Abbati, & Monachis, vel eorum successoribus placuerit, predictis libertatibus in posterum, absque omni contradictione utantur. Et prohibemus super forisfacturam nostram, quod nullus eis, vel hominibus suis, contra hanc cartam nostram, in aliquo forisfaciat, sub penam viginti librorum sterlingorum. Hiis testibus. Venerabili Patre W. Karl. Episcopo. Joanne de Laci Comite Lincoln Constabulario Cestrensi. W. Comite Warren. S. de Monte forti. P. de malo lacu. Aumanrico de Sancto Amando. S. Dispenfer. Joh. de Plecestr. S. de Kanz. B. Pech. W. de Pichford. Godefrido de Crankombe & aliis. Datum per manum venerabilis Patris R. Cicestr. Episcopi Cancellarii nostri apud Westmonasterium, decimo die Januarij anno regni nostri vicesimo secundo. Nos autem donaciones, concessiones, & confirmationes predictas, ratas habentes & gratas, eas pro nobis, & heredibus nostris, dilectis nobis in Christo Abbati, & Conventui, loci predicti, & eorum successoribus, concedimus, & confirmamus, sicut carte predictae rationabiliter testantur. Hiis testibus. Venerabilibus Patribus W. Archiepiscopo Eboracensi Anglie Primate. J. Eliensi Episcopo Cancellario nostro. H. Lincoln Episcopo Thesaurario nostro. Edmundo de Wodestok Comite Cancie. Avunculo nostro Kmo. Henrico Comite Lancestrie & Leicestre consanguineo nostro. Kmo. Rogero de mortuo Mari. Thoma Wake. H. de Perci & J. de Ros. fenescallis Hospicij nostri & aliis. Datum per manum nostram apud Eboracum, vicesimo tercio die Februarij, anno Regni nostri secundo.

Nº. 7.

Bulla Honorij summi Pontificis realis & bona*.

INNOCENCIUS Episcopus, Servus Servorum Dei, dilectis Filijs Hugoni Abbati Monasterij Belli Loci Regis, ejusque fratribus, tam presentibus, quam futuris, regularem vitam professis, imperpetuum, Religiosam Vitam eligentibus, Apostolicum convenit adesse presidium, ne fortè cujuslibet temeritatis incurfus, aut eos a proposito revocet, aut robur quod absit sacre religionis infringat. Ea propter, dilecti in Domino filij nostris justis postulationibus elementer annuimus, et prefatum Monasterium Belli Loci Regis, in quo divino mancipati estis obsequio, sub beati Petri & nostra protectione suscipimus, et presentis scripti privilegio convivimus. In primis siquidem statuentes, Ut Ordo Monasticus, qui secundum Deum & beati Benedicti regulam, atque institutionem Cistercensium fratrum, in eodem Monasterio institutus esse dinoscitur, perpetuis ibidem temporibus, inviolabiliter observetur. Preterea quascunque possessiones, quecunque bona, idem monasterium in presentiarum, justè, et canonicè, possidet, aut in futurum, concessione Pontificum, largitione Regum, vel Principum oblacione fidelium, sue aliis justis modis, prestante Domino, poterit adipisci, firma vobis, vestrisque successoribus, et inlibata permaneant. Inque his perpetuis, duximus vocabula exprimenda Locum ipsum, in quo prefatum Monasterium situm est, cum omnibus pertinencijs suis; Terram Angulorum infra Novam Forestam, cum Nemoribus, Pasturis, & Aquis.

* Ex eodem MS.

Terras

Terras de Farendon, cum terris ad eam pertinentibus, videlicet Parva Farendon, magna Cokevella, Parva Cokevella, Schulton, & Inglesham, cum earum pertinencijs, quas carissimus in Christo, filius noster Joannes Rex Anglorum illustris, in elemosinam domui vestre, concessit. Sane laborum vestrorum, quos propriis manibus, aut sumptibus, colitis, tam de terris cultis, quam incultis, five de ortis, et virgultis, & piscacionibus vestris, vel de nutrimentis animalium vestrorum, nullus a vobis decimos exigere, vel extorquere presumat*. Liceat quoque vobis, Clericos vel Layicos, liberos & absolutos, e seculo fugientes, ad conversionem recipere, et eos absque contradiccione aliqua, retinere†. Prohibemus insuper, ut nulli Fratrum vestrorum, post factam in Monasterio vestro professionem, fas sit sine Abbatis sui licencia, de eodem loco discedere, discedentem absque communium literarum vestrarum caucione, nullus audeat retinere. Quod si quis fortè retinere presumpserit, licitum vobis sit, in ipsos Monachos, vel Conversos regularem suam ** promulgare‡. Illud distinctius inhibentes, ne terras sui, quod liber beneficium Ecclesie vestre collatum, liceat alicui personaliter dari, five alio modo alienam, absque consensu totius capituli, vel majoris, aut sanioris partis ipsius. Siquis vero donaciones, aut alienaciones, aliter quam dictum est, facte fuerint, eas irritas esse censemus. Ad hec etiam prohibemus, ne aliquis Monachus, five Convertus, sub professione vestre domus alfetus§, sine consensu et licencia Abbatis & majoris partis capituli vestri, pro aliquo fidejubeat, vel ab aliquo pecuniam accipiat, mutuo ultra pecuniam Capituli vestri, providencia constitutum, nisi propter manifestam domus vestre utilitatem. Quod si facere fortè presumpserit, non teneatur conventus pro hiis aliquatenus respondere. Licitum preterea sit vobis in causis proprijs, five civilem, five criminalem contineant questionem,

* An exemption from paying tythes.

† The privilege of sanctuary granted.

‡ Somewhat is here wanting, and imperfect in the original.

§ Sic in orig.

fratrum vestrorum testimoniis uti, ne pro defectu testium, jus vestrum in aliquo valeat deperire. Insuper auctoritate Apostolica inhibemus, ne ullus Episcopus, vel alia quelibet persona, ad synodos; vel conventus forenses, vos ire, vel iudicio seculari, de vestra propria substantia, vel possessionibus vestris, subiacere compellat, nec ad domos vestras, causa ordines celebrandi, causas tractandi, vel conventus aliquos publicos convocandi, venire presumat; nec regularem electionem vestri Abbatis impediat, aut de instituendo, vel removendo eo, qui pro tempore fuerit, contra statuta Cistercensis ordinis, se aliquatenus intromittat. Si vero Episcopus in cujus parochia vestra domus fundata est, cum humilitate, ac devocione qua convenit, requisitus substitutum abbatem benedicere, & alia que ad officium episcopale pertinent, vobis conferre renuerit, Licitum sit eidem Abbati, si tum sacerdos fuerit, proprios novicios benedicere, et alia que ad officium suum pertinent exercere, & vobis omnia ab alio Episcopo percipere, que a vestro fuerint indebitè denegata. Illud adjicientes, ut in recipiendis professionibus que a benedictis et benedicendis abbatibus exhibentur ea sint Episcopi forma et expressione contenti, que ab origine ordinis, noscitur instituta ut scilicet, Abbates ipsi salvo ordine suo profiteri debeant, & contra statuta ordinis sui, nullam professionem facere compellantur. Pro consecrationibus vero altarium, vel Ecclesiarum, sive pro oleo sancto, vel quolibet ecclesiastico sacramento, nullus a vobis sub optentu consuetudinis, vel alio modo, quicquam audeat extorquere. Sed hec omnia gratis vobis Episcopus diocesanus impendat. Alioquin liceat vobis, quemcunque malueritis catholicum adire antistitem, gratiam & communionem apostolice sedis habentem, que nostra fretus auctoritate vobis quod postulatur impendat. Quod si sedes diocesani Episcopi forte vacaverit, interim, omnia ecclesiastica sacramenta a vicinis Episcopis accipere, liberè & absque contradictione possitis, sic tamen, ut ex hoc in posterum proprijs Episcopis nullum prejudicium generetur. Quia vero interdum propriorum Episcoporum copiam non habetis, si quem Episcopum Romane sedis ut diximus communionem habentem, et de quo plenam noticeam habeatis, per vos transire contigerit, ab eo

benedicciones vasorum & vestium, consecrationes altarium, ordinationes Monachorum, auctoritate Apostolice sedis recipere valeatis. Porro si Episcopi vel alij Ecclesiarum rectores, in Monasterium vestrum, vel personas inibi constitutas, suspensionis excommunicationis vel interdicti sententiam promulgaverint, five etiam in mercenarios vestros, pro eo quod decimas non solvitis, five aliqua occasione eorum, que ab apostolica benignitate sunt vobis indulta, seu benefactoris vestros pro eo, quod aliqua vobis beneficia, vel obsequia, ex caritate prestiterint, vel ad laborandum adjuverint, in illis diebus, in quos vos laboratis, & alii feriantur, eandem summam protulerint ipsam tanquam contra apostolice sedis indulta, prolatam duximus irritandam, nec litere ille firmitatem habeant, quas tacito nomine Cistercensis ordinis, & contra tenorem apostolicum privilegiorum, constiterit impetrari. Preterea cum commune interdictum terre fuerit, liceat vobis nichilominus in vestro monasterio exclusis excommunicatis & interdictis divina officia celebrare, Paci quoque & tranquillitati, vestre paterna in posterum sollicitudine providere volentes auctoritate apostolica prohibemus, ut infra clausuras locorum, seu grangiarum vestrarum, nullus rapinam, seu furtum, facere, ignem apponere, sanguinem fundere, hominem temere capere, vel interficere, sue violenciam audeat exercere. Preterea, omnes libertates, & immunitates, a Predecessoribus nostris, Romanis Pontificibus, ordine vestro concessas, necnon & libertates, et exempciones, secularium exactionum a regibus, & principibus, vel aliis fidelibus, rationabiliter vobis indultas, auctoritate apostolica confirmamus, & presentis scripti privilegio communimus. Decernimus ergo, ut nulli omnino homini, liceat prefatum Monasterium temere perturbare, aut ejus possessiones auferre, vel Abbates retinere, minuere, seu quibuscumque vexacionibus fatigare, sed omnia integra conserventur eorum, pro quorum gubernacione, ac sustentacione, concessa sunt usibus omnimodis profutura, salva sedis Apostolice auctoritate. Siqua igitur in futurum ecclesiastica secularis vel persona, hanc nostre constitutionis paginam sciens, contra eam temere venire temptaverit, secundo

secundo tercio ve commonita, nisi reatum suum congrua satisfactione correxerit, potestatis honorisque sui careat dignitate, reamque se divino iudicio existere, de perpetrata iniquitate cognoscat, et a sanctissimo corpore ac sanguine dei, et domini redemptoris nostri Jesu Christi, aliena fiat, atque in extremo examine distincte subjaceat, ultioni. Cunctis autem eidem loco sua jura servantibus, sit pax domini nostri Jesu Christi, quatenus et hic fructum bone actionis precipiant et apud districtum judicem premia eterne pacis inveniant. Amen*.

Nº. 8.

Privilegium pro divinis celebrandis in grangijs nostris.

ALEXANDER Episcopus servus servorum Dei Dilectis filiis Abbati Cistercensi ejusque coabbatibus, & conventibus universis Cistercensis ordinis, salutem, & apostolicam benedictionem. Devotionis nostre precibus benignum impertientes assensum presentium vobis auctoritate concedimus, ut in grangijs, et locis nostris, que adeo distant ab ecclesijs parochialibus, quod ad eas pro audiendis divinis officiis, non possitis commodè habere recursum, liceat vobis dummodo parrochiam earundem ecclesiarum non interfint, divina eadem celebrare, sine juris prejudicio alieni. Nulli ergo omnino homini liceat hanc paginam nostre concessionis infringere, vel ei ausu temerario contra ire. Si quis autem hoc attemptare presumpserit, indignatione omnipotentis Dei, et beatorum Petri & Pauli Apostolorum ejus, se noverit incursum. Datum Avagnie Nonis Julij Pontificatus nostri Anno Primo.

* Ex Eodem MS.

Nº. 9.

Appropriacio Ecclesiarum de Schulton et Inglesham, & Capelle de Cokewelle, virtute rescripti apostolici, et ordinacio Vicarie de Inglesham et Cokeswelle, sub sigillo Episcopi & Capituli Sarum*.

UNIVERSIS sancte matris Ecclesie filiis ad quos presens scriptum pervenerit. R. divina miseratione Saresbiriæ Episcopus Salutem in salutis amore. Sic religiosorum tuicio, ac profectus nostris curis incumbit, ut tamen animarum parochialium regimen, & salutem, nulla tenus incurie relinquamus. Oportet enim sic illa facere, & hec non omittere, ut nec ista cedant istis nisi dispendium, nec illa cum nostre negligencie, periculo pareant istis defectum. Hinc est quod universitati nostre duximus intimandum, quod vacantibus in Dyocesi nostra de Inglesham et de Cokewelle parochialibus Ecclesijs, dilecti nobis in Christo viri religiosi, Abbas & Conventus Belli loci regis, Cistercensis ordinis Wynton: Dyocesis, ad quos jus patronatus in predictis Ecclesijs pertinebat nobis Domini pape privilegium porrexerunt, supplicantes ut illius privilegij tenorem attenderemus & ejus eos gaudere faceremus effectum. Fuit autem memoratum privilegium in hec verba verba conceptum. Gregorius Episcopus servus servorum Dei, dilectis filiis Abbati & Conventui belli loci regis Cistercensis ordinis, salutem, et apostolicam benedictionem. Pie postulatio voluntatis effectum, debet prosequente compleri, ut & devocionis sinceritas laudebiler enitescat, & utilitas postulata vires indubi-

* Ex eodem MS.

tanter assumat. Sicut igitur littere carissimi nostri in Christo H. filij illustris regis anglie, nobis exhibite continebant, clare memorie, J. Rex Anglie pater ejus, providenter attendens quod nil suis usibus homo potest utiliter applicare, quam que in beneplacitis erogat redemptoris, & sciens quod multum valet oracio justorum assidua, & quia oculi domini super justos & aures ejus ad præces eorum, ac per hoc sperans, juravi vestris assiduis oracionum suffragiis apud Deum pro sua et parentum suorum animarum salute, Monasterium vestrum adeo magnifice inchoavit, quod reliquum hujus operis, quatuor mille marcarum & amplius summam exposcit. Quare idem rex prosequens pium propositum patris sui, nobis humiliter supplicavit, ut cum ad consummacionem ipsius dicti Monasterij, non sufficiant facultates de Schulton & de Ingleham, ecclesias et capellam de Cokewell, cum pertinencijs earundem, Sarum & Lyncoln diocesium, quarum redditus, excepta porcione vicarij viginti quatuor librarum, summam vix excedunt in quibus prochial^s. habetis retinendas in usus proprios, vobis & eidem Monasterio concedere dignaremur. Nos igitur predicti regis precibus benignum impercipientes, assensum vobis & successoribus vestris, auctoritate presencium indulgemus, ut prefatas ecclesias, cum capella, et ipsarum pertinencijs cedentibus vel decedentibus, rectoribus earundem, in usus proprios retinere valeatis. Provisoque quod ipsis ecclesijs per ydoneos vicarios serviatur ne debito divinorum obsequio fraudenter ac reservata eis de ipsarum proventibus congrua porcione, ad debita procuracionem Episcoporum & Archidiaconorum onera subeunda. In alijs jure dyocesani Episcopi salvo. Nulli ergo omnino hominum hanc nostre concessionis paginam liceat infringere, vel ei ausu temerario contra ire. Siquis autem hoc attemptare presumpserit indignacionem omnipotentis Dei & beatorum Petri & Pauli Apostolorum ejus se noverit incursum. Datum Avag. nonis kal. Octobris pontificatus nostri anno sexto. Hiis itaque omnibus diligenter inspectis & consideratis, salvis omnibus privilegiis predictorum Abbatis & Conventus belli Loci, non obstantibus huic ordinacioni de consilio et consensu capituli Sarum & ipsorum Abbatis & Conventus assensu, de prefatis ecclesijs ordinandum

b 3

duximus,

duximus, in hunc modum videlicet, quod omnes obvenciones vel oblaciones debite vel voluntarie, que offerentur in predicta ecclesia de Inglesham, & omnes minute decime, & quatuor virgate terre cum pertinentijs suis, pertinentes ad ecclesiam memoratam, & decima de foeno parochie illius, cum prato quodam quod dicitur Chirkekam, & quidam Crosta que pertinet ad mesuagium vicarij et duo quarteria frumenti, & duo ordeï, & duo avene, singulis annis, infra Octavas sancti Martini solvenda, ab Abbate Conventu Belli loci Regis; Hec omnia predicta cedant vicario, qui suo tempore fuerit in dicta ecclesia constitutus, percipienda, habenda, et tenenda, jure Vicarie parochialis Ecclesie de Inglesham imperpetuum, integre & quiete. Cetera autem omnia tam in decimis garbarum, bladi, quam liguminum, cum mesuagijs, que quondum fuerint persone Inglesham, quam in piscarijs, et molendinis, preter Mesuagium superius Vicario assignatum, cedant in proprios usus & liberos predictorum Abbatis & Conventus Belli Loci Regis, cum prato quodam quod dicitur Bleheham jure personatus percipienda, habenda, et tenenda, libere, integre, imperpetuum, et quiete. De ecclesia autem de Cokewelle per ordinationem memoratam sic provisum est, ut omnes obvenciones sive oblaciones debite vel voluntarie que offerentur in Ecclesia de Cokewelle, cum minutis decimis, & omnes decime feni de villenagijs, dicte Parochie, & una Crosta de dominico Abbatis et Conventus, ad australem partem proxima cimiterio Ecclesie de Cokewelle, que Willielmus capellanus quondam tenere consuevit, & octava pars decime garbarum, singulis annis, percipiendum, de omnibus terris quarum decimas possedit dicta Ecclesia, tempore Magistri Willielmi de Bodeham, proximi rectoris ipsius ecclesie, et quadraginta solidi singulis annis, a predictis Abbate & Conventu, infra octavos Sancti Michaelis solvendi, & pastura ad viginti oves pascendos in communi pastura rusticorum ejudem Parochie, cedant vicario qui fuerat suo tempore, in dicta Ecclesia institutus, percipienda, habenda, & tenenda, jure, vicarie, parochialis Ecclesie de Cokewell imperpetuum, integre, & quiete. Cetera autem omnia, tam in decimis garbarum, bladi, quam liguminum, cum quodam
tenenda

tenenda dimidiam hydam terre, que pertinet ad Ecclesiam, cedant in usus proprios, et liberos, predictorum Abbatis & Conventus, precipienda, habenda, & tenenda, jure personatus, libere, integre, imperpetuum, & quite. Verum ipsi Vacarii, qui suis temporibus in predictis ecclesijs fuerent constituti, sustenebunt omnia onera, tam Episcopalia, quam Archidiaconalia, debita, & consueta, a quibus ipsi Abbas & Conventus semper erunt immunes. Nos autem collaciones dictarum vicariarum, nobis & successoribus nostris, imperpetuum retinemus, ad majorem autem cautelam, duo scripta secundum presentem formam concepta, & imperpetuum in suo robore valitura, scribi fecimus, & sigillo nostro, una cum sigillo Capituli Sarum, & cum sigillo Abbatis sepe dicti, fecimus muniri; Et unum penes capitulum Sarum, & aliud penes Conventum Belli Loci Regis fervetur. Actum Anno Domini 1243. Ja. Februarij.

Nº. 10.

Bulla ne archidiaconi vel alij prelati ecclesiarum recipient pecuniam tenentibus nostris*.

GREGORIUS Episcopus, servus servorum Dei, dilectis filiis abbati & conventui Monasterij belli loci regis, Cistercensis ordinis salutem, & apostolicam benedictionem. Ex parte vestra fuit propositum, coram nobis, quod nonnulli archidiaconi, et alij clerici seculares, Saresberienfis, Wytonensis, et Lincolnensis

* Ex Eod. MS.

dyocefatum, fimulata virtute, jufticie, avaricie viciu palliantes, hominibus monafterij unde penas infligunt, pecuniarias cum delinquant, ficque contingit ut homines nominati, femper grave onus fuflineant pauperum in veftrum prejudiciu non modicum, et gravamen, quare a nobis humiliter petebatis, ut providere fuper hijs de benignitate fedis apoftolice dignaremur. Nos igitur veftris & Monafterij veftri gravaminibus precavere quantum cum Deo & honeftate poffumus, cupientes, ne quis Archidiaconus, vel alius ecclefiarum prelatus hominibus antedictis delinquentibus temere pecuniariam penam infligat, Sed eis potius aliam injungat, penitentiam falutarem, auctoritate prefentium inhibemus. Nulli ergo omnino homini liceat, hanc paginam noftre inhibitionis infringere, vel ei aufu temerario contra ire. Siquis autem hoc attemptare prefumpferit, indignacionem omnipotentis Dei, et beatorum Petri & Pauli Apoftolorum ejus, fe noverit incurfurum. Datum Lateran. 17 Kal. Januarij Pontificatus noftri anno quarto.

Nº. II.

Bellus Locus Regis—(Beaulieu)—Hujus Abbatie Foundationis
 Historia*.

ANNO Sexto Regis Johannis idem Rex conftituit quoddam
 Cœnobium ordinis Cifterciensis in anglia, et Bellum Locum no-
 minavit. Quod quidem Cœnobium tali occasione narratur ab eo

* Ex Eodem MS.

factum,

factum. Quia enim idem Rex versus abbates, et alias personas ordinis Cisterciensis prænominatas, supra modum, sine causa est iratus, et eosdem, non mediocriter, per ministros suos gravarat, ad quoddam parliamentum, quod ipse apud Lincolniam tenuit, abbates dicti ordinis, venerunt, si quo modo regis ejusdem gratiam, et favorem potuissent aliquatenus invenire. Quibus visis, sicut crudelis animi erat, præcepit suis ut dictos abbates sub pedibus equorum viliter conculcarent; Regis vero injustum tam facinorosum et inauditum hæcenus mandatum ab aliquo principe christiano, perficere nolentibus; Hii domini abbates jam ferè desperantes de Regia benignitate ad sua hospitia festinanter accesserunt. Nocte vero sequenti, cum idem Rex Johannes in lecto suo dormiret, videbatur ei quod coram quodam Judice prædictis abbatibus illuc assistentibus ductus fuisset; qui eisdem abbatibus jusserat dictum regem supra dorsum suum cum flagellis et virgis verberare; quam quidem verberationem, manè vigilans, se sensisse dixit. Sompnium vero suum cuidam personæ ecclesiasticæ de curia sua narravit, qui dixit ei, quod Deus erga eum supra modum esset misericors, qui eum tam clementer et paternè, in præsentī seculo dignatus est corrigere, et eidem sua misteria revelare; et consuluit Regem ut pro abbatibus dicti ordinis velociter mitteret, et ab eisdem de Reatu suo veniam humiliter imploraret. Rege acquiescente, pro eis, ut ad Regem venirent missum est. Quod audientes per nuncium Regis putaverunt se ab Anglia fore exterminandos, Deo tamen, qui suos non desinit, aliter disponente; cum hunc ad conspectum Regis venissent indignationem suam, quam erga eos habuit, Rex remisit.

An Abstract of all the Rights and Privileges granted to the Manor of Bewley in the County of Hants; from the original Documents remaining in the Tower, London.

KING JOHN who founded this monastery in the New-Forest in Hampshire, in his first charter to the Abbot and Monks there, bearing date the 25th of January in the 6th year of his reign 1204, granted the following privileges.

That the said manor should be holden in Frank Almoign, with Soka and Saka, Tol and Theam, in-fangenethef, and out-fangenethef, hamfoca, grithbruck, blodwyte, fiztwyte, ferdwite, hongwyte, legribite, flemenefride, mordre, latrocinium, forestale, ordel, and orefte; and be free from Scott, and Geld, and from all King's, or Sheriff's aid, and from hidage, carucage, danegeld, horn-geld, Sentage, tallage, Lestage, Stallage; and suit of Hundred, Wapentake, pleas, and amerciaments, Ward, and Ward-penny, Over-penny, Hundred-penny, Borough-penny, Tything-penny, and from the works of castles, parks, bridges, and inclosures, from carriage, &c. from the building of King's Houses, and from all manner of works.

The King further grants that the said manor be disafforested, and that the said monks, and their men, be toll free in all fairs, and markets; in all passages over bridges, and by Sea; through all his majesty's dominions; and that their merchandizes be in like manner toll free, in the liberties aforesaid; and that the ships of the said monastery have a free passage, through the Thames from Farendon to the Sea, from all demands and customs. And also the King granted unto the said monks, the goods and chattels of
all

all such felons as shall be forfeited within the said manor; also all fines and amerciements whatsoever, and that no plea be entered against them for any of their tenements, unless before the King. These privileges were confirmed by another charter bearing date the 10th January Ann. 22 Hen. 3d. (1238), with this additional clause, that the Non-use, or abuse of all or any of the liberties granted by King John shall not be a forfeiture of the charter.

Which said charters and privileges were confirmed by Edward the 3d. in the 2d year of his reign; and in the 31st year of his reign, at the request of the then Abbot of Beaulieu, he caused the aforesaid charters to be exemplified.

There were also other donations of land made by Henry 3d. and joined to the manor of Bewley, during his minority, which by another charter, bearing date the twenty-second day of January in the 20th year of his reign, were confirmed; together with one ton of the King's Prisage Wine, at Southampton, to be given to the abbots and monks aforesaid, between Christmas, and Candlemas, for the celebrating of Mass in the abbey of Beaulieu aforesaid.

All which said charters were exemplified, and confirmed by Richard the Second, in the 4th year of his reign.

But upon some disputes arising, respecting the aforesaid privileges, another charter was granted bearing date the 1st of June, An. 8^{vo}. Edw. 4th. whereby the aforesaid privileges were confirmed, and these additional ones, viz.

That the Abbot and Convent, and their men; as well as their farmers and tenants, shall have common of pasture, for all their cattle, (goats only excepted) and hogs, upon the New-Forest, and the Beere of Portchester, as well in the fence month as at any other time of the year, without being liable to pay any thing for herbage, or pannage, to any of the officers of the forest; with liberty to make Huts, or Hovels, in any part of the forest, for the conveniency of their Hogs, Sows, and Pigs.

The King further grants to the Abbot, and Monks, aforesaid, that they shall have within the Liberties of Beaulieu, all
Wreck

Wreck, Jetsam, Flotsam, and Ligan, of the Sea; also Waif, and Stray; and that they may take and have all wild Beasts, coming within their Premises; and that they be Tole-free in all fairs and markets, through the King's liberties; and that their merchandizes in like manner be tole-free, in the aforefaid liberties; and that they be free from all Sheriff's Tourn, and all suit of Court, and Days of View; and that all fines and amerciaments whatsoever, shall belong to the Abbot, and Monks aforefaid; and by them be levied, and raised, saving to the King, the justice of death and Member.

The King further forbids any Justice, Sheriff, Exchequer, Coroner, Admiral, Keeper of the Forest, Constable, Bailiff, or Clerk of the Market of the King's Household, to have any power of making an entry into the lands and tenements, of the said Abbot and Convent, or any of their men, farmers, or tenants.

The King further grants, that the Abbot and Convent aforefaid, shall be exempted from receiving and entertaining, any of the forest officers, and of their dogs, hawks, falcons; and for making repasts for them called Melcons, and from all payments, and fees to the said officers.

The King further grants to the said Abbot and Convent, that if any of their men, farmers or tenants, shall commit any offence, for which he ought to lose life or member, and shall flee, and will not stand to judgment; or shall commit any other offence, for which he ought to lose his chattels; when justice should be done, those chattels shall belong to the Abbot and Convent aforefaid, and that it may be lawful to put themselves in Seizin and possession, by their Bailiffs or Ministers, without any impediment.

The King further grants, to the Abbot and Convent aforefaid, the chattels of Felons and Fugitives, Out-laws, Waifs of persons convicted, and put in exigent for felony, of whatsoever kind, farmer, or tenant or their servants, resident or non-resident, and of others resident in the land and tenements aforefaid.

And

And that it may be lawful for the said abbot and convent to put themselves in Seizin without any impediment.

Moreover the King grants that a certain market shall yearly be held, on Thursday in every week. Of all which said privileges the Abbot and Convent were seized, till the monastery came into the crown, in the 30th Henry 8th.

King Henry the 8th by letters patent bearing date the 29th of July, in the 30th year of his reign, grants to Thomas Wriothesley Esquire, " All that the manor of Beaulieu, with its rights, members, and appurtenances; (the rectory of the parish church, and the right of patronage excepted) in as full and ample a manner, as any Abbot thereof, before it came into the hands of the King, held and enjoyed the same, or ought to have held and enjoyed the same.

The King further grants unto the said Thomas Wriothesley, all and all manner of tythe of hay, corn, and grain, peas, oats, beans, flax, hemp, wool, lamb, calf, piggs, and all other tythable things whatsoever.

To have hold and enjoy the same at the yearly rent, of £10. 5s. 8d. or the twentieth part of a Knight's fee.

The King further grants to the said Thomas Wriothesley, within the said manor, all court leets, view of Frankpledge, Stray, Waifs, Fairs, Markets, Stallage, Tolls, Jurisdctions, prerogations, Rights, privileges, Sea-wrecks, goods, and Chattels of Felons, and outlaws, fugitives, deodands, parks, &c. in as full a manner as the late Abbot, or any of his predecessors enjoyed the same.

The King covenants to defend the said Thomas Wriothesley in the said possession of the said estate.

King James 1st by letters patent bearing date the 20th February in the 5th year of his reign, grants to Henry Earl of Southampton divers privileges and Franchises, in several manors therein mentioned, and amongst the rest, in the manor of Bewley as follows.

That

That he the said Earl by his Bailiff, or Bailiffs, may have the return and execution, of all manner of Writs, mandates, Receipts, and Bills, Summonses of the exchequer, and estreats, and that no Sheriff, Bailiff, or any other officer of the King's, may intermeddle with such returns, Summons, or executions, within the said manor, nor may come into the same, for the execution of the premises, unless in default of the Bailiff of him the said Earl his Heirs and assigns.

The King further grants, that the said Earl may have within the said liberties, all waifs, strays, the goods, and chattels of felons, and fugitives, waived; and for felony and murder; of persons put in exigent; Felo de se, deodands; treasure-trove, wreck of sea; and all goods and chattels whatsoever, forfeited, and confiscated to the King in the said liberties.

The King further grants unto the said Earl, that if any of his tenants shall commit any crime, or felony, (except Treason), and shall flee, and will not stand to judgment, for which he ought to lose his life, or member, wheresoever justice ought to be done, all his goods and chattels wheresoever they shall be found, shall belong to the said Earl, his Heirs and assigns, and he may by his Bailiff or Servant, levy the same, without any impediment from the crown.

The King further grants that the said Earl may by his Steward and Bailiff make the assize of Bread, and Ale, and all other victuals; and the correcting of weights, and measures, and all other things which belong to the office of the clerk of the market of the King's household; and that the said Earl may make and constitute clerks, or a clerk of the market, for the said manor; and the King's clerk of the market may not enter there.

The King further grants unto the said Earl, a court of Leet, and view of Frank and Alepledge, within the said manor; and also free warren, within the said liberties, provided they be not within the bounds of the forest.

The

The King also grants and confirms unto the said Earl, the same privileges, which were granted by King John, Edward the fourth, and Henry the eighth.

N^o. 13.

Clamium Abbas de Bello loco Regis fact. & allocat. in Castro Southampton coram Robto de Offord Robto de Haspal Willo de Ponte Robti & Hugon de Hamslape Justic. dni. Regis itinānt; ad Plita fforeste in Com Sutht die Jovis in Cranstino Sci Leonardi A^o. Regni Rⁱ. Edw^d tercii a conq. quinto.

ABBAS de Bello loco Regis clamat tene^{re} fibi & Successor suis oīa tenementa sua tam in bosco quam in plano tam de feodo dni Rⁱ. qm alioz adquisita & adquirent esse de afforestata & extra omem. potestate fforestar. & Regardato. & omnium ballivo.

Idem clama. coem. pasturā ad oīa anamalia sua & hominō suo. (exceptis Capris) de Nova fforesta & de la Bere de Porcestre tam in coopto qm. discoopto tam mense prohibito quam ab tempore anni cu. libo introitu & exitu absq. Calumpnia five impedimento ministro. quorumcumq.

Idem clama. quod libere & pacifice capiat & hēat oīōdas feras in Claur. suo.

Idem clamat turbam & bruera. quantu. indiget sustentaon. Abbie. sue.

Idem clama. hēre. mcias. & Amerciamenta fines & Redemcoes. hominu. suo. quacidq. earum delicto vel foresfacto amciatō.

Idem clama. qd. nullus Justic. vic. Escaetor Constabular fforestar Ballivus vel aliquis minister hēat posse vel ingressu in terris vel feodis suis vel hominu. suo.

Idem

Idem clama. qd. quietus sit de omils. misericordiis & Claufuris.

Idem clama. qd. si ipe. aut predecesores sui aut Successores sui suprascriptis libtatils vel aliquils aliis Consuetudinils p. cartas progenitos dni. R. eisdem Concessi. casuali quo contingente abusi fuerint vel non usi nichilominus quādocuqz eis placuerit p. dictis libtatibz. absqz omni contradicēone. utantur. Et p. dictus Abbas requisitus quo Waranto clama. omnia tenementa sua de afforesta & extra omem. potestate fforestar. viridarioz.

Regardato. & omiu. ballivo. dicit qd. per cartam donacois. & Concessois. p. dum. Regem Johem. & p. Carta Confirmacois. dni. Henr. Regis sibi & succefforilz suis inde factas quas profert & qua. tenor sequitur in hiis verbis. Concedimus Abbi. & Monachis de Bello loco Regis & succefforilz suis qd. omnia tenementa, &c. &c.

Requisitus eciam quo Waranto clama coiem. pastura ad oia. animalia sua & hominu. suo. exceptis Capris in fforesta dni. Regis de Nova fforesta & in fforesta dela Bere de Porcestre Dicit qd. p. Cartas donacois. & Concess. p. dicti Reg. Henr. quam inde ostendit in hiis vbis. Concedimus eciam eisdem Abbi. & Monachis de Bello loco Reg. qd. habeat coam. pastura ad oia. animalia sua, &c. &c.

Requisit. ecia quo War°. clama cape & habere omidas. feras in Clauso suo Dicit qd. p. Carta donacois. & Concessionis ejusdem dni. Reg. Hen. &c. in hiis vbis. Concedimus, &c.

Requisit. ecia quo War°. clama habere turbam & bruera, &c. p. sustentacoe. Abbie sue. Dicit qd. p. Carta ejusdem Reg. Henr. &c. in hiis verbis Concedimus, &c.

Requisitus quo War°. clama habere mcas. & amerciamenta fines redempeoes. hominu. suo. p. quacunq. causa delicto vel forisfacto amciato. Dicit qd. carta ejusdem Henr. R°. &c. in hiis vbis. &c.

Requisitus eciam quo War°. clama qd. nullus Justic. vic. Escaetor Constabular. forestar. balliv. vel aliquis alius Minister habeat posse vel ingressu in terris, &c. Dicit qd. p. carta ejusdm.

R°. Henr.

R^s. Henr. &c. in hiis verbis et prohibemus quod nullus Justic.
&c. &c.

Requisitus ecia. quo War^o. Clamat qd. quietus sit de omib.
misericordiis. Dicit qd. p. carta. ejusdm. prefati R^s. Johis. &c. in
hiis vbis. Concedimus ecia. qd. p. dicti Monachi quieti sint de
omilz. &c. misericordiis imppetuum. Requisit. insuper quo War^o.
Clama qd. si ipe. aut pdecessores sui aut Successores sui infra-
scriptis libtatilz vel aliquibz. aliis consuetudinilz p. cartas pgenito.
dni. R^s. eisdem Concessis casu aliquo contingente abusi fuerint
vel non usi nichilominus quandocuzqz eis placuerit pdcis. libta-
tibus. absqz omi. Contradiccoe utantur Dicit qd. p. carta pdci.
R^s. Henr. eisdem, &c. in hiis verbis Concedimus, &c.

Et preterea dns. Rex Ed. tercius a conquest. pdeas. cartas
R^s. Johis. pgenitoris. sui ac ecia R. Henr. proavi sui ratas hēns
& gratas eas pro se & hedibz. suis pfatis. Abbi & ejusdm. loci
Conventui in hiis vbis. Confirmavit nos autem donacoes con-
cessionēs & Confirmacoes pdcas. ratas hentes & gratas eas pro
nobis & hedibz. nostris quantu in nobis est dilectis nobis in Xto.
Abbi & Conventui loci pdicti. & eo. successoribz. Confirmam
sicut Carte pdce. rationabiliter testantur.

Ideo libtates & jura pdicta. secund. tenorem Carta. dona-
cois & Concessionis & ecia. Confirmacois pdicta. dictis Abbi &
Monastris & eoru. successoribz. Allocantur jure dni. R^s. in omibz.
semper Salvo.

N^o. 14.

Letleyensis Abbatia in agro Hantonienfi. Carta Henrici tertii
Regis donatorum concessionēs recitans et Confirmans.

HENRICUS dei gratia Rex Angliæ, Dominus Hiberniæ,
Dux Normanniæ et Aquitaniæ, et comes Andegaviæ, Archie-
piscopis,

piscopis, &c. Salutem. Sciatis nos pro salute animæ nostræ, et animarum antecessorum et Successorum nostrorum, concessisse, et hac carta nostra confirmasse, deo et ecclesiæ Sanctæ Mariæ de loco Sancti Edwardi, *quam nos fundavimus* in Suthamplescir, et Abbati et monachis ibidem deo Servientibus et Servituris, ipsum locum in quo abbatia eorum sita est, cum omnibus pertinentiis suis, et cum omnibus terris subscriptis; videlicet, de Lettelege, de Hune, de Welewe, de Totinton, de Gumelcune, de Nordleg, de Deverele Kingston, de Waddon, de Ayheleg, de Lacton, cum omnibus pertinentiis earum, et cum redditibus de Cherleton, de Southamton, et de Southwerk, cum pertinentiis, et 100 acras terræ in maneris de Schire, cum advocacione ecclesiæ ejusdem manerii. Concessimus eciam eisdem monachiis, et confirmavimus omnes rationabiles donationes terrarum, hominum, et elemosinarum eis vel in præsentī a nobis collatas, vel in futuro a regibus, vel ex aliorum liberalitate conferendas, tam in ecclesiis, quam in Rebus et possessionibus mundanis, sicut cartæ donatorum quas inde habent, rationabiliter testantur. Quare volumus, &c. Datum per manum nostram apud Westmonasterium, septimo die Martii, anno Regni nostri, tricesimo quinto.

Nº. 15.

Carta Johannis de Warrenna comitis Surregiæ.

OMNIBUS christi fidelibus ad quos præsens scriptum pervenerit; Johannes de Warrenna comes Surreiæ filius Willielmi quondam comitis de Warrenna, Salutem in domino. Noveritis nos cartam Rogeri de Clere inspexisse in hæc verba. Sciant præsentēs et futuri ego Rogerus de Clere, dedi, concessi, et hac præsentī carta mea confirmavi, pro me, et hæredibus meis,
abbati,

abbati, et conventui loci *Sancti Edwardi*, Cisterciensis ordinis, totam culturam illam, cum omnibus pertinentiis suis in maneriis de Schire, quæ se extendit ex orientali parte usque terram dictorum Abbatis et conventus, manerii Gumefulve, ex occidentali parte, usque ad sepem viæ vocatum Hayrew de Schyre, ex australi parte usque ad regiam viam, quæ est inter Guldeforde & Dorkynge; ex parte Aquiloni usque ad angulum occidentalem terræ quæ vocatur le Stapellond, cum tota pastura quam habui, vel habere potui, infra prædictas metas; et advocationem ecclesiæ de Schyre, cum omnibus pertinentiis suis. Habendum et tenendum sibi et successoribus suis, imperpetuum, libere, integre, et quiete, in viis, femitis, planis, cum omnibus aliis libertatibus, et liberis consuetudinibus, ab omni servicio, exactione, et seculari demanda, et secta curiæ, ad me vel ad hæredes meos pertinentibus. Pro hac autem donatione, concessione, et præsentis cartæ mea confirmatione, dederunt mihi prædicti abbas et conventus, trecentas marcas esterlingorum. Et ego dictus Rogerus et Heredes mei, totam prædictam culturam terræ cum omnibus pertinentiis suis, et prædictam pasturam, una cum prædicta advocatione dictæ ecclesiæ de Schyre, cum pertinentiis suis, dictis Abbati et conventui et eorum Successoribus contra homines et feminas warrantizabimus, defendemus, et acquietabimus in perpetuum. Ut autem hæc mea donatio, concessio, et præsentis cartæ confirmatio, rata, et stabilis, imperpetuum perserveret, præsentis scripto sigillum meum apposui. Hiis testibus Waltero de Coteworth, Hugone de Wyndesore, Thoma de Hertmere, Roberto de Mekelnam, militibus. Thoma de Polesdene, Johanne de Hale, Henrico de Weston, Willielmo de Pollingfowde, Willielmo Baynard, Thoma de Haselholte, Johanne de Radmore, Martino Kempe, et multis aliis. Actum anno gratiæ millesimo ducentesimo quadagesimo tertio in octabis assumptionis beatæ Mariæ. Nos igitur prædictam donationem, &c. confirmavimus. Pro hac vero ratificatione et præscriptæ cartæ Confirmatione, dederunt nobis prædicti abbas et conventus loci Sancti Edwardi virginti marcas Sterlingorum. Cujus rei

testimonio presenti scripto Sigillum nostrum apposuiimus. Hiis testibus domino Ailmero tunc Wynton electo, Johanne de Grey, Roberto Walerand, Waltero de Otleweth, Hugone de Wyndesore, Roberto de Mihellam, militibus; Johanne de la Hale, Henrico de Weston, et multis aliis. Actum Anno gratiæ millesimo ducentesimo quinquagesimo Secundo die Epiphaniæ domini.

Nº. 16.

Cænobii de Twyneham in Agro Hantonienfi Historia
Foundationis*.

ANNO ab Incarnatione Domini 1042 Edwardus filius Edelredi suscepit regnum Angliæ, mansitque in eo annis 24 non plenis. Quod in tempore hujus exstiterunt Canonici seculares in Ecclesia Christi de Twynham declarari potest per Domesday London. Mortuo Rege Edwardo tumultus est apud Westmonasterium; et Haroldus post Edwardum, regnavit aliquot mensibus.

Anno dominicæ incarnationis 1066 Willielmus Comes Normanniæ, cognatus regis Edwardi prædicti, qui tumultus est apud Westmonasterium, venit in Angliam, et pugnando Haroldum devicit, et Angliam adquisivit, et regnavit 21 Annis. Quo mortuo successit ei Willielmus filius ejus, qui dicitur Rufus, qui regnavit 13 annis. Qui quidem anno Regni sui septimo, transfretavit in Normanniam, et regnum commisit Walkelino Episcopo Wintoniæ, et Randulpho Flammard Dunelmensi Episcopo, qui Randulphus antea fuerat Decanus in Ecclesia Christi de Twynham, cujus tempore et ante Ecclesiæ de *Bolre*, Brokenhurst et Hordhull pertinebant ad Ecclesiam Christi de Twynham, et canonicos seculares ibidem existentes. Prædictus Willielmus

* Mon. Ang. tom. II. p 177. (b).

30 Ecclesias prostravit, et cimiteria redegit in pascua in Nova Foresta. Idem Rex anno regni sui xiii in eadem Novâ Forestâ venando, interfectus est. Quo mortuo, Henricus frater ejus successit et regnavit xxvi annis. Cui successit Rex Stephanus nepos ejusdem Henrici senioris, quo regnante, introducti sunt Canonici regulares in hanc Christi Ecclesiam.

Relatu antiquorum orthodoxorum patrum, avorum, attavorum, tam clericorum, quam laicorum, suis successoribus de Ecclesiâ sanctæ Trinitatis, quæ sita est in villa, quæ vocatur Twynham, et de conventu ejusdem Ecclesiæ, hujusmodi verba traduntur verissima. Tempore enim Willielmi Rufi in Anglia regnantis, præfuit quidam clericus nomine Godricus præfatæ Ecclesiæ de *Twynham*, vitâ et honestate præclarus, cum 24 canonicis, more suo horas noctis et totius Diei cotidie summo Complentibus diliculo. Hunc etenim Godricum sui tunc temporis clerici, non pro decano, quasi nominis ignorantes, sed pro seniore et Patrono venerabantur. Horum vero Canonici talis Ecclesiastica erat Consuetudo, qua ejusdem Godrici senioris oblationes Missæ matutinalis et magnæ Missæ undecunq. allatæ propriæ absq. alicujus forent participatione; Cæteras equidem oblationes ante Missas et infra, et usq. ad vespervas illatas equanimiter inter se dividunt. Similiter est terris ecclesiæ adjacentibus, scilicet Herna, Buretona, Prestona, sub divisione participarentur. Preterea, canonicus missam quidam celebrans omnimodas ejusdem Missæ oblationes post cappæ suæ oblationem quousque eam induerit, sine alicujus haberet communione huc accidente fortuna. Ranulphus Episcopus hanc Ecclesiam, cum villa, a rege Willielmo impetravit. Cui quoniam ibidem Deus in multis multa operabatur Miracula, gazas multimodas et Sanctorum reliquias contulit prætiosas. Tandem idem cupiens et disponens Episcopus Randulphus præfatam sanctæ Trinitatis Ecclesiam de *Twynham* *funditus eruere*, et meliorem decentioremque cuilibet ædificare religioni, Godricum ejusdem loci seniore, et totum in hiis convenit verbis conventum, ut ei ad futuræ perfectionem Ecclesiæ oblationes tantummodo ecclesiasticas peregrinorum, et totius parochiæ,

rochiæ, tam vivorum, quam mortuorum, concederent, exceptis illis, quæ cibe essent, atque potus, et suis terris forensibus quousque eis ecclesiam plenam et perfectam et Deo dicatam cum oblationibus receptis redderet: Interim vero eis victum inveniret insuper sufficientem, cujus voluntati et dispensationi, cuncti obsecundaverunt Canonici; Godrico tamen Seniore obvianti protervè et tam diu contradicenti quousque ab Ecclesia defugatum, et per Angliam vexatum, nec Regis nec Episcopi sui gratiam et auxilium in hoc impetrantem; sed redeundo pontificis Randulphi misericordiam exhorantem in pristinum inter canonicos de sub se idem ut fuit anti Antistes constituit locum. Fregit vero Episcopus illius loci primitivam Ecclesiam, novemque alias quæ infra Cimiterium steterant cum quorundam domibus canonicorum propè locum Ecclesiæ cemiterii et officinarum compenciozem faciendum et Canonicis in villa congruum immutationem ut dominus adaptavit locum.

Fundavit equidem hanc ecclesiam Episcopus Randolphus quæ nunc est apud Twynham, et domos et officinas cuilibet Religioni. Obeunte canonicorum aliquo, ejus beneficium in sua retinebat Potestate nulli tribuens alii volens unamquamque dare prebendam Religioni, si eos omnes mortis fortuna in suo tulisset tempore. Obijt ergo vero Godricus senior, non multo tempore post elapso simul et decem ex conventu Canonici, quorum prebendas ipsas 14 remanentibus ad sui victus supplementum vita illorum superstitite concessit Episcopus. Denique migrante Willielmo Anglorum rege Henricus frater ejus successit in Regnum, ipsumque Randolphum Episcopum, graviter a multis sibi accusatum cepit, captumque apud Londonias in carcerem detrussit, ejusque Ecclesiam sanctæ Trinitatis de Twynham, prius omnibus gazis intus ab Episcopo illatis, vi et violentia spoliavit, ipsamque ab inde cuidam clerico Gilleberto de Dousgunels nuncupato, solam et solitariam omnibusque Canonicis quinque exceptis, morte irruente diliberatam, in elemosinam dedit perpetuam. Suscepit igitur Gibbertus in perfectam Ecclesiam Canonicorum salva libertate et omni suo jure, tam in victu a Randulpho pontifice constituto,

stituto, quam in elemosinis cibi atque potus; et terris forensibus ceptum opus imperfecte peragebat Ecclesiæ. Tandem vero quoniam situm loci cum Ecclesia jam surgente competens viderat, et idoneum religioni faciendæ, communi illorum quinque Canonorum Assensu, Romam petiit, ut gratia domini papæ et licentia et privilegio, honoris et dignitatis Ecclesiæ accepto ibidem canonicum poneret ordinem; sed in redeundo migravit a seculo. Interea Ricardus senior de Redvers dominationi Ecclesiæ et totius provinciæ a rege adeptus Henrico, præfatæ ecclesiæ de Twynham quendam clericum *de Oglandres* nomine *Petrum* constituit, qui salva Canonorum conditione et jure, secundum Randulphi Episcopi et Gilberti constitutionem prædecessorum, supradictam suscepit Ecclesiam regendam et perficiendam. Dedit enim illi Ecclesiæ Ricardus de Redvers ad sui augmentum et Canonorum, quandam terram in Insula quæ vocant Ningweda. Dedit etiam quidam ejus baronum aliam terram, nomine *Absam*. Dederunt et parochiani omnes suas decimas, prout Gilbertus constituit. Ipse enim *Gilbertus*, diurnum, ut nunc, et nocturnum complens servitium, ordinavit conventum. Præscriptus igitur Petrus, sinistra imbutus ambitione, proh dolor, universa operi ecclesiæ, more antiquorum et Canonicis quinque inventis pro oblationibus ad ecclesiæ perfectionem commodatis promissa subtraxit, sibi suisque clericis secum adductis mensam curialem vita ejus Concedendo superstiti in suos, et illorum transferendo usus, non canonicè sed potestative distribuit. Hujus Rei gratia, obeunte eodem Petro, mensam prælocutam, idem clerici adventicii, aliis consortio et consilio expulsis, inter se occupaverunt, et oblationes operi ecclesiæ constitutas astute subripientes, singulis alteri testimonium quasi rei ratæ perhibentibus, et a Decano concessæ et confirmatæ.

Haftenus in alterius regnum militaverunt. Hæc ita gesta sequens Radulphus indiscussa, et indeterminata, et sub judicii futuri examine posita, more tamen boni prælati, quam plures tegens officinas cum parte ecclesiæ, cum vita reliquit. Successit *Hillarius* Wyntonienfis Episcopi clericus, vitæ humilitatisque

honestate præclarus, qui etiam prælibatam in melius transferre cupiens, superna providente gratia Romam ductus, et domini Papæ Electione apud Cicestriam pontificali decoratus infula, in rationis discretionem omnia proposuit futura.

Nº. 17.

Carta Ricardi de Redveriis Senioris Comitis Devonix, de antiquis libertatibus.

OMNIBUS Fidelibus presentibus et futuris, Ricardus de Redveriis salutem. Sciatis quod postquam placuit domino meo nobili Rege Anglorum Henrico, dare mihi ecclesiam de christechircheja, dedi eam et istâ Carta meâ confirmavi cuidam clerico meo Petro de Oglandes, cum omnibus libertatibus quas Ranulphus* et Gilbertus² decani habuerunt; et cum omnibus præbendis, terris, et ecclesiis, et earum quarum hec sunt nomina, pertinentiis; Villam de Hurna³, terram de Gastel, terram totam de Stamputta⁴, terram de Huburne⁵, et terram de Strode, et Dude Compa; terram de Prestun⁶, et aliam Prestunam.

* Ralph Flambard.

². Gilbertus de Doregunels.

³. Hurn, a village three miles to the north of Christchurch.

⁴. Stampit, a village one mile to the south-east of Christchurch.

⁵. Hubberne, about two miles to the east of Christchurch.

⁶. Villages to the north of Christchurch.

In insula Wiht, terram de Apfa⁷, terram de Hamstede, in eadem insula; ecclesiam de Hordulla⁸, cum capella de Mulneforde⁹; ecclesiam de Bolra*, cum capella de Brockehurst¹⁰; Capellam de Holeherst†, Capellam de Soppele; præbendam apud Pideletonam¹¹. Adjeci etiam dare et presenti scripto confirmare, et Christi ecclesiæ, et Petro Decano, et Successoribus suis, in liberam et perpetuam elemosinam‡, quandam villam in insula Wiht, cum omnibus pertinentiis suis Lingwedam¹², cum quadam terra in Suthamptuna, quæ pertinet ad eandem villam, tenendam eidem Christi ecclesiæ de me, et hæredibus meis, liberè ab omni seculari servicio. Hujus meæ donationis et confirmationis testes sunt Galfnidus de Mandeville, Rogerus frater

7. The manor of Apse in the Isle of Wight, which has had for its lords, at different times. The crown. Redvers Earls of Devon. The priory of Christchurch. Dillington. Leigh. Chichester. At present Worley of Appuldercombe.

8. Hordle, four miles to the westward of Lymington.

9. Milford. * Boldre. 10. Brockenhurst.

† Holdenhurst, a peculiar dependent at present on the vicarage of Christchurch, from which it is distant about five miles.

11. Pidetown in Dorsetshire.

‡ This mode of tenure usually denominated *Frank almoign* (free alms) was the freest and least fettered of any of the feudal tenures. The grantees held the donations forever, under the light and easy service, of praying (not however at any specific time) for the soul of the donor, if dead, or for his welfare, if living. It was a tenure by which almost all the ancient religious houses held their possessions; though when the grant specified, that these orisons were to be made on any *particular days*, the nature of the holding was changed, and the monastics then became *tenants by divine service*. Breton. c. 66.

12. Lingeweda, now Ningewood. This manor has had for its lords. Redvers Earls of Devon. The priory of Christchurch. The crown. Hopson. Cumber. Now the Miller family.

ejus,

ejus, Radulfus Tefſun, Rogerus de Leſtra, Turoid de Pampillum, Ricardus, de Moreſille, Rogerus de Nuvant, Robertus Foliot, Bernardus et Oſmundus Capellani, Godwinus et Ailmerus Canonici Chriſti eccleſiæ, Picot, et Pideleton*.

Nº. 18.

Carta Baldewini de Redveriis Senioris Comitis Devonix. De antiquis libertatibus.

BALDWINUS de Redveriis omnibus hominibus, Franciſ et Angliſ, cæteriſq. Chriſti Fidelibus ad quos præſens ſcriptum prævenerit univerſis, ſalutem. Sciatis me pro dei amore, et pro ſalute animæ meæ, et pro animabus omnium, tam antecellorum, quam ſucceſſorum, et Amicorum meorum, conceſſiſſe, et præſenti cartâ meâ confirmâſſe, Hyllario decano, et cæteriſ omnibus in Chriſti eccleſiâ de Twynham deo ſervientibus et ſervituris, eccleſias, decimaſ†, cherſez,

* From the Monast. Ang. tom. II. p. 180.

† *Decimas.* Tythes. This obnoxious mode of recompensing the labours of the clergy, had its origin during the ages of ſuperſtition, in an abſurd obſervation of the Levitical law in this reſpect. The firſt expreſs mention ſays Mr. Selden of a limitation of profits to be given to a particular church, is in King Edgar's laws, Anno 970. By this law it is ordered, that every man who has not erected a church of his own, ſhall pay his tythes to the ancienteſt church, or to the monaſtery where he hears divine ſervice. In the ſynod of London held by Anſelm, Archbiſhop of Canterbury, 1102, it was ordered, "ut decimæ non niſi eccleſiis dentur;" whereby it is plain, that the tythes were

cherfez*, terras, redditus, homines† cum tenementis fuis, et eorum fequelis omnibus, tam Ecclefiafticas poffeffiones, quam feculares tenuras, et omnia quæcunque illorum funt et effe debent, fuper feudum meum de quibus faifta eft ecclefia, vel quæcunque

were before paid at liberty. Nay, fuch had been the ufe to pay tythes where they pleafed, that Pope Innocent the third An. Dni. writes to the Archbifhops of Canterbury, “ ut ecclefiis parochialibus juftæ decimæ perfolvantur.” It is moft certain that before that time, it was commonly practifed by the laity, to make arbitrary confecrations of the tythes of their poffeffions, to what monastery, or church they would; fometimes giving half, fometimes a third part, and at their pleafure, in perpetuity or otherwife, according to the nature of confecrations in other countries. Hift. of tythes, p. 262. Readily, however, as thefe benevolences were granted to the clergy *formerly*, when they maintained an uncontrouled influence over the minds of the laity; at the *prefent day* the cafe is entirely different, and the payment of tythes, is, perhaps with juftice, confidered as an hard, and unreafonable burthen, on the moft induftrious, and ufeful part of the community. The legiflature has long beheld the evil tendency of the difguft which attends the payment of tythes, and, it is to be hoped, is now in the fair road of removing it effectually, by adopting a lefs exceptionable mode of providing for the minifters of religion.

* Cherfez. Circet. Church-shot, or by fome church-feed; was a fum paid for the firft fruits, or garden feeds; to be paid at Martlemas, or the feaft of St. Martin in November. Brady’s Hift. p. 129. Selden’s Hift. tythes, p. 216.

† Thefe homines were villains; people living on the eftates, of a fervile condition; and were either *regardant*; i. e. annexed to the manor or land; or in *grofs*, annexed to the perfon of the lord, and transferrable by deed from one owner to another. Black. Com. vol. II. Du Fresne in voc. Villani, tom. III. p.

quæcumque clamant rationabiliter ac debent habere de feudo meo, sicut in terris, hominibus, pratis, pascuis, in aquis, in omnibus aliis libertatibus, et liberis consuetudinibus, ac acquitanciis, et omnia bene in pace liberè et quietè de me et de heredibus

1334. Jacob's law Dictionary, Verb. Villani. Nothing can more display the wretched disparity of condition among men, which the feudal system introduced, than the regulations made for the protection of the subordinate ranks of people, the Servi and Villani, during these times; by which it appears, their situation must have been dreadful beyond description. The former were absolutely at the disposal of their masters, who till the twelfth century possessed the power of punishing them *capitally*. They could not marry without the consent of their owner. Their children were born to the same miserable inheritance of perpetual servitude. They could acquire no property either by labor, or other means; every thing they possessed belonged to the master, who could dispose of them at pleasure: their only claim upon him, was for cloaths and subsistence. They were distinguished by a particular dress, from other people; and finally as a proof of the small consideration which they were esteemed of in society, the evidence of a slave could not be admitted in a court of Justice. Vide Robertson's Hist. Charles 5th, v. I. p. 273. et infra. The *villein* was in a situation, somewhat less wretched, than the slave; he seems to have paid a *fixed rent* to the lord for the land which he occupied; the fruits of his labours, after this redditus, were considered as his own property. Notwithstanding, he could not remove from the estate, but was *adscriptus glebæ*; fixed to the land of the lord, and transferable along with it, together with his *sequela*, which included his goods, chattels, and offspring. Kennet's Paroch. Ant. p. 216. 288. The following is the form made use of, on the sale of a villein, and his appurtenances.

“ Univerſis

dibus meis teneant, quæ sua sunt, et quæ sua esse debent, omnia integrè habeant in liberam, puram, et perpetuam elemosinam, perpetuo, plenè possideant, sicut melius, plenius, et liberius possunt possideri, ut dignitatem suam plenam, et omnes suas liberas consuetudines in omnibus rebus honorifice habeant, sicut antiquitus semper habere solebant; villæ scilicet ipsius scolam*; suam liberam curiam, cum focis et facie†, Tol et

“ Universis ad quos præsens scriptum pervenerit, Matildis Re-
 “ lieta Johannis Midici Salutem. Sciatis me in viduitate meâ
 “ et in ligia potestate mea, vendidisse Abbati de Brueria, pro
 “ viginti solidis, Ricardum filium Willelmi de Estende de Lin-
 “ ham, hominem meum, cum omnibus Catellis suis, et cum
 “ tota sequela sua; et quietam clamavi de me, et de hæredibus
 “ meis in perpetuum, omne jus et clamium quod habui vel habere
 “ potui in ipso Ricardo, et in Catellis suis, vel in sequela sua;
 “ ita quod ego et hæredes mei nichil de cætero poterimus exigere
 “ a prædicto Ricardo, vel a quoquam hominum occasione illius.
 “ Et ut hoc nulli veniat in dubium, præsens scriptum sigillo meo
 “ sigillatum produxi in testimonium.” Madox Form. Ang. f.
 750. p. 418.

* Formerly, all the learning of the times, such as it was, centered in the ecclesiastics; and it was a common thing for monasteries either to receive youth within them for the purposes of education, or to depute some of their members to instruct them in schools erected without their walls. The present free school of Christchurch has a very singular situation, being over the eastern extremity of the church.

† *Socæ*; the place, territory or precinct, wherein *Saca*, or liberty of court was used; the circuit of the place of franchise itself. *Saca* signifies a liberty or power granted by the King, to try and judge causes, and of receiving the forfeitures arising from them, within the limit, dominion, or jurisdiction of the court. Brady's Hist. Bur. Ap. p. 11.

Tem,

Tem*, et Infangenethef†, ita plene, libere, et quiete, sicut Rex Henricus patri meo Ricardo de Redverus plenius et liberius habere concessit, quando ei primum hæreditario jure habendum, totum contulit feodum, ipsam videlicet Christerchurchiam de Twynham, cum omnibus suis pertinentiis, in qua deo serviunt; totam terram quam habent in duobus vicis ejusdem villæ de Twynham, messuagiis, cottilagiis, cum hominibus et eorum sequelis pertingentem usque in aquam de *Stures*‡. Terram quam habent juxta cimiterium ex dono Alurici de Brochleja; totam exinde terram usque in aquam de *Havenie*, quæ est inter cimiterium et *fossatum castelli*§; Messuagium supra ipsius castelli fossatum quod habent ex dono Gamelini. Messuagium cum pertinentiis quod habent adversum *la borram*.

Ecclesiam de Bolra||, cum capellis suis de Limneton et de Brockenhurst†; ecclesiam de Hordule¶, et de Mulneford, cum pertinentiis; ecclesiam de Stoppele², cum omnibus quæ ad eam spectant, unam virgatam terræ cum Appendiciis in eadem villa ex dono Godwini comitis, quam Orricus de Stanton eidem

* *Tol*, an imposition or duty for things bought and sold in markets. *Theam*, a privilege to take and keep bondmen, villains, servants, and slaves, with their generations, one after another, and posterities, which in Latin are sometimes called *Señla*, sometimes *Sequela*. And to dispose of, and sell, their children, and goods at pleasure. Brady.

† Infangenethef. A liberty of trying, and judging a thief taken within the jurisdiction of the borough. Brady.

‡ The river *Stour*.

§ It is obvious from hence that the castle was standing early in the twelfth century.

|| Boldre church.

† Lymington and Brockenhurst chapels.

¶ Hordle church.

¹. Milford.

². Sopley ditto.

Christi

Christi ecclesiæ violenter furripuit. Capellam de *Holchurst**; ecclesiam de *Pideleton* cum omnibus ad eam spectantibus. Præbendam quam habent ex antiquo, in ipsa villa *Pideleton*, Totum tenementum quod tenuit *Alsy* Presbyter in *Gailocufleia*†, et quod *Alnod* in *Bostell*. Totam terram de *Hurne*§.

Terram *de la Grave* cum ipso *Bostell*. *Bradefeld* et *Richendon*, cum suis pertinentiis. *Hedenes buriam*|| cum omnibus quæ sibi adjacent. Terram de *Stamputta*¶, et de *Huberne*, et de *Prestetone*, cum omnibus suis pertinentiis.

In insula *Wibt* ex dono Ricardi de Redveriis, manerium de *Ningewode*, cum *Hamstede*, *Presteton*, et cum quadam terra in *Southampton* cum suis pertinentiis. Totam terram de *Apfa*, ex dono Rogeri del Estre; decimam de dominio *Alurichæ* de *Brochle* in *Ernemua*. Decimam *Thelonei* de feria de *Christeschurche*¹; decimam *de Wrek*, quicquid illud fuerit quod super feudum meum in parochia eorum evenerit, præter de *Grespeis*², cujus sinistram *noam* de jure antiquo habere debent³. Primum annuatim

* *Holdenhurst*.

† Now *Baishley*.

§ *Hurne*; lands near *Christchurch* now belonging to *Edward Hooper, Esq.*

|| *Hengistbury head*, a promontory, or head-land to the south of *christ-church*.

¶ Now called *Stampit*.

¹. This was a tythe of the toll or impositions received at the fairs.

². *Grespeis*. *Craspiscis*, i. e. *Crassus Piscis*, a large fish. Under this general term, whales, sturgeons, and porpoises were included. See *Du Fresne* in *Voc. Cras-piscis*.

³. *Noa*. A moist pasture. *Du Fresne* in *Verb. tom. II. p. 741*. The sense of the passage is; I give them the tythe of wrecks, whatever they may be, which are cast upon my fee, in

annuatim salmonem, tam decimam salmonum et omnis capturæ piscium, quam omnium novalium meorum per annum intra villam et extra. Duas cotidie caretas† euntes propter Brueriam super terram meam. Centum annuatim caretas *turbarum*‡ ad coquinam suam de feudo meo, si super terram suam non habuerint; ubique super terram meam liberi esse a *Teloneo*§, siue vendant siue emant; primam omnium emptionem in villa de Cristechurche, si ego vel hæredes mei absentes fuerimus si vero presentes fuerimus, secundam habere debent. Nullum mercenarium debent ballivi mei ibidem pati emere vel vendere ad dampnum vel exhonerationem ecclesiæ, causa lucri mihi vel hæredibus meis, nec de mercenario telonum in ecclesia aliquando recipere per totum annum. Ubicumque voluerint piscabunt Christi ecclesiæ fervientes, sub propter salmones meos, subtus Twynham, ubi duæ aquæ conveniunt *Harvene* scilicet et *Sture*||; quia hæc omnia cum eorum pertinentiis ante me, testibus multis multis, habuerunt libere et quiete; de me et de hæredibus meis tenenda, et integre habenda, sibi et successoribus suis Concessi, et præsentī cartā meā et sigillo meo confirmavi; meis

in the parish of Christchurch (excepting the large fish;) the left hand marsh of which fee, is theirs by ancient right. It is to be observed, that many great fish when they are either wounded, or unwell, will, if they be near the shore, endeavour to cast themselves upon it.

† Two cart loads of *beatb* daily.

‡ An hundred cart loads of *turfs* for their kitchen.

§ That they should pay none of those impositions which were exacted by the lord, both from buyers and sellers of merchandize on his demesne.

|| This spot is now called Clay-pool, and here the salmon nets are usually drawn to this day. I have seen no less than ninety-seven salmons taken at one draught here.

hæredumque

hæredumque meorum Baillivis, firmiter præciens, ut nullus eos exinde vexet, vel ad contrarium eis fieri permittat. Hiis testibus; Huberto de Vaus; Stephano de Mandevill; Jordano del Estre; et multis aliis*.

Nº. 19.

Carta Baldwini de Redveriis et Ricardi filii sui de introductione
 Canonorum Regularum.

BALDWINUS de Redveriis Comes Devonæ, et Ricardus filius et hæres ejus, domino suo *Henrico*† Episcopo *Wintoniæ* et omnibus Baronis et Hominibus suis, Francis et Anglis salutem. Vestræ delectioni notificamus, quod quando deus inspiravit nobis, ut ordo canonorum Regularium ad honorem Dei, et pro salute animarum nostrarum, et antecessorum nostrorum, in Christi ecclesia de Twynham institueretur; concessimus atque dedimus eisdem canonicis Regularibus, et suis Posteris ibidem Deo fervientibus atque Servituris, liberè ac quietè et inconcussè possidere, quicquid tenuit præfata ecclesia in die qua Rex Henricus dedit eam Ricardo Seniori de Redveriis prædecessori nostro, tam in ecclesiasticis beneficiis, quam in terris, vel in aliis quibuscumque redditibus. Scilicet, ecclesiam de Bolra cum capellis suis;

* *Monasticon Ang.* tom. II. p. 180.

† This was Henricus Blesensis, the 37th Bishop of Winchester, promoted to that see the thirtieth year of Henry the first's reign. Who continued his episcopal function in this diocese for the space of forty-two years. He was a man of learning, and exemplary manners. *Godwinus de Præsal.* p. 214. fol. edit.

de Brokeherst et de Limentona; ecclesiam de Hordull; et ecclesiam de Milneford; ecclesiam de Stoppole; ecclesiam de Pidele-tone; Capellam de Holeherst. Has omnes ecclesias et capellas confirmavimus prædictis Canonicis, cum omnibus pertinentiis ac libertatibus suis. In insula quæ dicitur *Weda*, villam quæ vocatur *Ningweda*, cum terris et redditibus suis; terram de *Apsa*. Cum omnibus pertinentiis suis; terram de Presteton quæ est in eadem insula; villam de *Hurna*, cum pertinentiis, suis, omnibus; terram de Gorstell; et virgatam terræ, juxta pontem Huver*; et aliam virgatam terræ, quam Ailmerus presbyter tenuit; terram de Presteton; terram de Huberne; Hydam terræ et virgatam de *Suineford*†; unam terram in *Hamptona*; quæ pertinet ad manerium de Ningewede. Hiis testibus; Lucia comitissa; Henrico de Redveriis; et Willielmo fratre ejus; et multis aliis‡.

Nº. 20.

Carta Ricardi de Redveriis junioris comitis Devonix de introductione Canonorum Regularium.

NOTUM sit omnibus tam præsentis et futuris, quod ego Ricardus de Redveriis, comes Devonix Anno ab incarnatione domini Millesimo, centesimo, Sexagesimo primo, concessi, et hac carta mea, confirmavi, Regularibus Canonicis Christi ecclesiæ de Twinham, quos Baldwinus comes pater meus, et ego,

* Ivar Bridge, about three miles to the north-west of Christchurch.

† Summerford, afterwards the *Grange* to the Christchurch monastery.

‡ Mon. Ang. tom. II. p. 181.

inspirante deo, per exhortationem Venerabilis Henrici Wintoniensis Episcopi, deo servituros in eandem Christi ecclesiam primo introduximus, liberam electionem prioris faciendi*, ut quem canonicè inter se elegerint, et Episcopo Winton. meo meorumque hæredum assensu præsentaverint, ipse Absque contradictione eidem Christi ecclesiæ præficiantur Concessi etiam eis ecclesias, decimas, cherchez, homines, terras, tenementa, et omnia quæcunque sunt, et quæ una die† secularium canonicorum fuerunt, vel esse poterunt super feudum meum post mortem ipsorum, omnia integrè in suos usus convertenda, de me, et de hæredibus meis, sibi et successoribus suis, libere et quiete perpetuo possidenda.

Manerium scilicet de *Ningwode* cum appendiciis suis; *Presteton*; terram de *Hampstede*; terram in *Hampton*; Ecclesiam de *Pideleton*, cum capellis cæterisque pertinenciis; prebendam quam habent in eadem villa ex antiquo; ecclesiam de *Torleya*, cum adjacentiis. Manerium de *Apfa*; *Debburne* cum Rogero Maske-rell‡; *Huburne*; *Preston*; *la Grave*; duas *Hurnas*; dimidiam hydram de *Bostel*; totas duas Virgatas terræ citra pontem du *Huvar* circumcirca, hinc inde usque in *Stures*; et cætera eorum omnia quæ habent, et quæ habere poterunt super feudum meum. Decimam de *Thelonea de Feria* de Christeschirchæ Decimam de *Wrek*, quicquid illud sit, cum super feudum meum in parochia eorum evenerit, præter de *Grespeiz*, cujus sinistram Noam habere debent; Primum annuatim salmonem; Decimam tam Salmonum

* This was a power of electing freely their own prior; a right sometimes reserved, and at others unjustly assumed, by the founder or patron. A descendant of Richard de Redvers, Isabella de Fortibus, seems to have in some measure violated this privilege, on the vacancy of a prior of Christchurch, by seizing the possessions of the convent, and, for a time, preventing the election of another prior. Worsley's Hist. Isle of Wight, p. 57.

† Which they had possessed at any one time.

‡ A villein I presume. Glebæ adscriptus.

quam omnium novalium rerum mearum, intra villam et extra. Concessi etiam prædictis regularibus canonicis, omnes libertates et omnes bonas consuetudines, de me, et de hæredibus meis, perpetua libertate possidendas, quas Decani secularium canonicorum unquam, una die, melius et liberius ante habuerunt; scilicet ut per totam terram meam, sine redditione Thelonei emant et Vendant, et sint ipsi et homines eorum, per totum feudum meum liberi et quieti ab omni exactione præter orationes, in *bosco*, in *turberia*, in viis, in semitis, in Agris, in aquis, in molendinis, in piscationibus, in omnibus locis, et in omnibus rebus, quæ ad me, et ad hæredes meas pertinent.

Preterea concessi eis, ut homines eorum ad nullum *hundredum*, et ad nullum *placitum* veniant, nisi ad hundredum *murredi* vel homicidii*. Et si forte contingat homines eorum mihi, vel hominibus meis, in aliquo forisfacere, justitia inde sit mea, et hæredum meorum emendacio; et catalla sint prioris et Canonorum ex dono patris mei, et meo†. Si vero homines ecclesiæ de homicidis, vel latrocinio, vel aliquo scelere fuerint intercepti, plenariam suam curiam habeant, liberam et quietam, ab omnibus shiris, placitis, queris, et Causis, sicut decani Canonorum secularium unquam una die melius ante habere consueverunt, ut in curia sua tractentur et judicentur, secundum rectum Coram meis, meorumque successorum baillivis. In augmentum vero supradictorum, prædictis canonicis dedi unum salmonem annuatim in anniversario patris mei, alterum in meo, post mortem meam,

* This clause permitted them to absent themselves from the hundred, or other courts, except in cases of murder, or manslaughter.

† The meaning of this passage, which is rather obscure, seems to be; that in cases of injury done to the lord, or his people, by any person belonging to the convent; the right of judging the offender should remain with the lord, and his chattels be possessed, by the prior and canons.

ad p̄tanciam*, ut in anniverfariis noſtris inde recreati, devotius atque feſtinius divina pro nobis celebrent obſequia. Hanc autem meam meique patris donacionem, et conceſſionem, præſenti ſcripto, et ſigillo meo illis confirmavi, ut hæredibus meis ſtabile et inconcuſſè permaneant. Teſtibus Henrico et Willielmo fratribus meis; Pagano Trenchard; et multis alijs†.

Nº. 21.

Carta Confirmationis Baldwini de Redviers eccleſiæ et canonicis de Twynham.

SCIANT tam preſentes q̄m futuri qd Ego come. Bald. de Redviers filius Ric. Comitis, conceſſi, & hac carta mea Confirmavi, donaciones, et confirmaciones, quas antecellores mei, ſcilicet. Comes Bald. avus meus, & Ric. comes pater meus, fecerunt eccl̄ie ſc̄e Trinitatis de Twynham, & canonicis ibidem deo ſervientibus. atque ſervituris in p̄ptuam elemoſinā, tam in eccleſiaſticis beneficiis, q̄m in terris, vel aliis quibuslibet redditibus. Scilicet Eccl̄iam de Bolra, cum capellis ſuis de Brockeherſt & de Limeneton. Eccl̄iam de Hordulla. Eccl̄iam de Milneford. Eccl̄iam de Soppelia. Eccl̄iam de Pideletona, cum omnibus pertinentiis ſuis, capellam de Holeherſt. Eccl̄iam de Torleia. totam tram. de Streta cum omnibus appendiciis ſuis; et totam tram. de Duna in qua Toſti manebat, ex dono patris mei, cum corpore ſuo. Villam de Heorne cum omnibus p̄tinentiis ſuis. Terram de Borſtel, & unam virgatam tre. juxta pontem de Heovre. & aliam aliam virgatam tre. q̄m Rilmarus p̄br. tenuit, que vocatur

* A pietancy, ſo called from the pious purpoſes it was intended to promote and reward.

† Mon. Ang. t. II. p. 181.

Lagrava. Terram de Prestetona. Terram de Hubburna. Hidam tre & virgatam de Sumerford. Terram de Bailuchefleia, ex dono Ranulfi, & Walteri filii ejus. Virginti solidatas tre apud Christescherche. Scl. tres Virgatus tre que sunt extra portam de Eggeite, & tram quam Rogerus Longus tenuit, & quandam tram. quam duo rustice tenebant ante portam curie canonicorum; & hoc pro excambio terre illis quam Reginald de Albamara dedit prefate ecclesie pro pace reformata* int. ipsum & Guafrid. de Insulæ. Hidam tre & Virgatam de Stamputta. ex dono Witzonis Falconarii. & Adeline uxoris ejus. In Insula que dicitur Weſta, villam que vocatur Ningeweda, cum tris & ptinenciis suis. Unam tram in Hamtona, que ptinet ad idem manerium. Terram de Preostetona. Terram de Debborna. Ex dona Ricardi comitis patris mei, petitione & concessione Rogeri Mascherel. Terram de Abſa. cum omnibus ptinenciis suis. Terram de Wineſtona ex dono Cuneboldi. Has oms. ecclesias & tras confirmavi, & concessi, predictæ ecclesie & canonicis prenominationis, pro salute anime mee, & Ricardi fratris mei, & omnium antecessorum, & amicorum, libere & quiete tenendas in omnibus. Sicut carte avi mei et patris testantur. Preterea concedo & confirmo oms. donationes & confirmationes predictæ ecclesie post mortem patris mei comitis Ricardi de feudo meo factas & propter cartas donatorum. Confirmatas. Scl. terram de Beora et de Chivenetona ex dono Hade-wisa Comitisse de Rumara cum corpore suo, et cum omnibus que ptinent ad predictam tram. Terram de Freschewatera ex dono Galfridi de Insula cum corpore suo. Unam marcatam tre in Niwetona ex dono Ricardi de Estro, cum corpore suo. Terra de Milneford, & quedam salinas ex dono Hugonis Peverel petitione Walteri servientis sui & in Cristesch. tram que fuit Godwini Nade ex dono predicti Hugonis Peverel. His testibus. Dioni-

* An instance this of the mediatorial office of the church which was anciently, frequently, exerted in the adjusting of disputes, and settling of quarrels, and proved to be a source of no small wealth to ecclesiastics.

fia Comitissa matre mea Ric°. de Redv. fr̄e meo. Gardino piore
de Bumora. Willo Giffard. Hug. fil. Rob. senescallis meis
Willo de Manners. Rog°. de Glanu. Samfone Folioth. Willo
de Argent. Hug. Chofin. Rob. Pincerna. Jordano Camerario.
Ric. de Plimtona. Hug. fil. Roge. Jordano Picot. Huward
de Bichel*.

N°. 22.

Carta abbatis de Quarr. Terrarum ad priorem et Conv. de
Christchurch pro reddit. ex Man. de Ningewood et Milford.

17 Edw°. 2nd†.

HÆC indentura testatur quod frater Walterus Abbas de
Quareria, et ejusdem loci conventus dederunt et Concesserunt,
ad

* Copied from an ancient deed preserved in the parish chest
of Christchurch, beautifully written, and in high preservation.
The seal is of green wax; and impressed with the figure of a
griffin ferg. but imperfect. It has the following indorsement.
“ This curious deed of Baldwin, the fourth Earl of Devonshire,
“ Lord of the Isle of Wight, is a deed of confirmation, of great
“ estates, given to the prior and canons of Christchurch, by
“ his ancestors. This Baldwin lived between the years 1164,
“ and 1184. • Copied and mended the better to perpetuate this
“ valuable MS. Christchurch priory the 20th October 1773, by
“ Gustavus Brander the present prior.”

† From Madox's *Formulare Anglicanum*, page 164. form.
255. Madox in a note at the bottom of it, speaking of the
original, says; “ It has the word Indentura in large and ele-

ad feodi firmam, nobis fratri Edmundo priori et conventui Christi ecclesiæ de Twynham et nostris successoribus, unam messuagium terram prata et unum molendinum cum secta debita*, cum omnimodis pertinenciis suis quæ habuerunt in la Throp die confectionis præsentium. Habendum et tenendum prædicta, messuagium, terra, prata, et molendinum, cum secta debita, cum omnimodis pertinenciis suis, nobis prædictis priori et conventui, et nostris successoribus, de capitalibus dominis illius feodi, per servicia inde debita et consueta in perpetuum. Et pro hac concessione, nos prædicti prior et conventus dedimus et Concessimus prædictis abbati et conventui, et suis successoribus, undecim libras Sterlingorum, annui redditus, percipiendas, apud

gant capitals, cut through indentwise. A round seal of green wax, about two inches and a half large, upon silk strings: 'tis engraven with a church, and inscribed in the outer circle SIGILLUM XPI' ECCLESIE DE TWOYNHAM. The other seal (for there had been two) is lost.

* “ And one mill, with its accustomed fuit or service.” The meaning of the passage is this. In the early ages, it was customary with the lord of the fee; to erect on his demesne, one mill, or more, for the use of his tenants; who were bound to bring their corn thither, where it was ground, and a certain proportion of it paid to the bailiff, or miller. This was called mill-service. As population increased, the perquisites of a mill, became more valuable in course; and that the descendants of the original lord, or owner of the fee, might not lose these advantages (which they were reasonably intitled to, from the providence of their ancestor in erecting such a convenience) by the tenants withdrawing their “ debita secta,” or bounden service at the ancient mill; the wisdom of the legislature provided an action at law, in case of this subtraction of fuit, to the party aggrieved; to compel the tenant to grind his corn, as usual, at the ancient mill. Black. Com. v. III. p. 235. Jacob's Law Dict. in Voc. Secta Molend.

abbathiam

abbathiam de Quarrerria prædicta, de nobis prædictis priore et conventu et successoribus nostris, de prædictis messuagio, terra, pratis, et molendino, ad duos anni terminos; videlicet ad festum natalis Domini et ad festum nativitatis S. Johannis Baptistæ, equis porcionibus in perpetuum. Et etiam nos prædicti prior et conventus, dedimus et concessimus, prædictis abbati et conventui, et eorum successoribus, quoddam messuagium in villa Christi ecclesiæ, cum omnimodis suis pertinenciis, quod Henricus Bosse quondam tenuit in Vico qui vocatur la Mulstrete; habendum et tenendum prædictum messuagium, in villa prædicta, prædictis abbati et conventui, et eorum successoribus de capitalibus dominis feodi illius. Et nos prædicti prior et conventus, et successores nostri, ipsum messuagium, cum omnimodis suis pertinenciis prædictis, abbati et conventui et eorum successoribus, warrantizabimus, et de duodecim denariis Sterlingorum annui redditus prædictis capitalibus dominis debiti, de prædicto messuagio, nec non de omni alio debito servicio sæculari exactione et demanda versus eosdem Capitales dominos, et omnes mortales acquietabimus et defendemus in perpetuum: simul cum una bona carucata boni fæni, percipienda ad dictum messuagium in prædicta villa Christi ecclesiæ, ad custos nostros carianda, ad festum translatione S. Thomæ martiris annuatim, et cum duabus carucatis foragii eodem modo ibidem annuatim ad festum S. Michaelis cariandis et percipiendis in perpetuum. Et si prædictum messuagium, vel in la Throp, in domibus vel in aliis pertinenciis suis, in toto, vel in parte devastentur, seu quocunque modo deteriorentur, nichilominus nos prædicti Prior et Conventus, et nostri successores, ad integram solutionem, totius annui redditus undecim librarum fœni et foragii faciendum, prædictis Abbati et conventui et eorum successoribus, ut præmittimus tenemur in perpetuum. Et ad majorem securitatem super hoc faciendam, nos prædicti prior et Conventus, volumus et concedimus, quod prædicti Abbas et Conventus de Quareriâ et eorum successores, recipiant annuatim loco et terminis supradictis prædictas undecim libras Annui redditus de nobis et successoribus nostris, de exitibus exeuntibus de terris et proventibus, maneriorum nostrorum de

Nyngwode,

Nyngwode, et de Mulleford; quæ quidem maneria nos prædicti Prior et Conventus ad hoc obligamus, per præsentis imperpetuum distringenda, ad quorumcunque manus ipsa maneria in posterum devenerint. Et si contingat, quod prædictus Annuus redditus undecim librarum fœni et foragii, prædictis abbati et conventui vel suis successoribus, terminis supradictis a retro fuerint in parte vel in toto; nos prædicti Prior et conventus volumus et concedimus, pro nobis et successoribus nostris, quod extunc prædicti Abbas et conventus et eorum successores, de die in diem distringant nos et successores nostræ, per bona mobilia in terris et tenementiis prædictorum maneriorum de Nyngwode et de Mulleford inventa, et eciam in prædictis messuagiis, terrâ pratis et molendinis in la Throp, pro voluntate eorum Abbatis et conventûs, et successorum suorum, absque ullâ contradictione nostrâ, dominorum, ballivorum, seu quorumcunque aliorum; et quod huiusmodi districciones ad quemcunq lacum in Comitatu Suthampton voluerint, ducant, fugent, et detineant, per quoscunque ministros suos, donec eisdem Abbati et conventui et suis successoribus, de prædicto Annuo redditu undecim librarum fœni et foragii, et de arreragiis si quæ fuerint plenariè fuerit satisfactum, unâ cum dampnis et expensis, si quæ vel quas prædicti Annui redditûs non Soluti. Nos vero prædicti Prior et Conventus, et successores nostri, prædictis Abbati et Conventui, et eorum successoribus, de prædictis maneriis de Nyngewode et Mulleford, Messuagio, terrâ, pratis, et Molendino levandum, warantizabimus, acquietabimus, et defendemus, contra omnes gentes imperpetuum. Et prædicti Abbas et Conventus et eorum successores, nobis prædictis Priori et conventui et nostris successoribus, prædicta Messuagium, terram, prata, et molendinum, cum omnimodis suis pertinentiis prædictis in *la Throp*, contra omnes Mortales warantizabunt, acquietabunt et defendent in perpetuum. In cuius rei testimonium, nos prædicti Prior et Conventus Christi ecclesiæ, ac etiam prædicti Abbas et Conventus de Quarrerria sigilla nostra huic Indenturæ alternatim,

N^o. 23.

Carta Confirmationis Hadeuifæ de Courtney terræ de Wicha,
ecclesiæ et Canonicis de Twynham.

UNIVERSIS, &c. Hadewisia de Courtney Salut. Nov.
me Concessisse, &c. donacionem quæ facta fuit a Gilberto de
Tybetot Christi ecclesiæ de Twynham, et canonicis ibidem
deo fervientibus de terra de Wicha cum pertinenciis in manerio
de Chumulega quam terram Ricardus filius Baldwini dedit
Willielmo Marthel Seniori pro homagio et servicio, hanc dona-
tionem feci, pro dei amore, et pro salute animæ meæ, &c.
Ita quod terram illam habeant, sicut cartæ Mathildæ Sororis
meæ, Willielmi Marthel, Ivonis Marthel, et Gilberti de Tibetot,
quas inde habent, testantur. Testibus Roberto de Courtney.
Johan. de Marston, &c. &c*.

N^o. 24.

Ex Registro Prioratus ecclesiæ Christi de Twinham.

DOMINUS Thomas Holand Comes Cantie die Sabbati
proxima ante festum Apostolorum Philippi & Jacobi Anno 2 R.

* Ex Cod. MS. in Bib. Bod. Oxon. Intit. " Excerpta ex
Registro Prioratus Ecclesiæ Christi de Twynham.

2^{di}. Thomas de Holand Custos Forestæ citra Trentam Anno
2 R. 2. Metæ Novæ Forestæ tempore Regis Johannis.

Nomina Priorum.

Reginaldus Anno 1150.

Radulphus jacet in Capitulo.

Petrus Anno 9. Hen. 3.

Ricardus.

Nicholaus de Warham.

Nicholaus Sturmister.

Johannes Abingdon Anno 1272.

Willielmus Nitheravene Anno 5.

Richardus Maury.

Willielmus Quintin.

Walterus Tuerolneshide.

Edvardus Remmysbury.

Ricardus de Buthorn.

Robertus de Leighe installatus 10

Cal. Sep. An. 1340.

Willielmus Tyrewache installatus

18 die Martii An. 1349.

Henricus Eyr installatus die Martii

A°. 1347.

Johannes Wodenham installatus die Julii A°.

Johannes Borard installatus die

Thomas Talbot installatus die

Johannes Wimbourne

Willielmus Norton

Johannes Dorchester

Johannes Draper installatus in festo St. Masti Anno 1477

Liber iste vocatur speculum Prioris compositus 1372*.

tempore Regis H. 3.

tempore Edw. 1.

tempore Ed. 2.

Tempore Edw^{di}. 3.

1376.

R. 2^{di}.

H. 4.

H. 5.

H. 6.

H. 6.

E. 4.

* Ex Mus. Brit. inter Cod. Cotton Claud. A. 8. p. 38. p. 103.

N^o. 25.

Copy of Confirmation of Letters Patent, from James the first to the Churchwardens and Inhabitants of Christchurch. N. B.

The original which is in Latin is preserved, together with this ancient translation in the Parish Chest.

JAMES by the grace of God of England Scotland France and Ireland, King, Defender of the faith, &c. To all to whom these presents shall come greeting. Wee have had Inspection into the Inrollment of certain Letters Patents, bearing date att Westminster the three and twentieth day of October, in the two and thirtieth yeare of the Raigne of o^r Lord Henry the Eighth late King of England, made to the Churchwardens and Inhabitants of the towne of Twyneham in o^r County of Southampton, and inrolled in the rolls of o^r chancery and there remaining of Record in these Words King, &c. to all to whom, &c. Know yee that wee at the humble supplication of Edward Lewyn and Robert Westburg gentlemen, and Thomas Hancock and James Tryn Yeomen, Churchwardens of the parish church of Christchurch Twyneham in o^r County of Southt. and Inhabitants of o^r Towne of Christchurch Twyneham aforesaid, of o^r special grace, certaine Knowledge, and meere motion. Have given and graunted, and by these presents Doe give and graunt that the aforesaid churchwardens and inhabitants of o^r towne aforesaid may be one body, and may have a ppetuall succession and be persons able and capable in law, And that the same churchwardens and inhabitants of o^r towne aforesaid, under the name of churchwardens and inhabitants of our towne aforesaid, may by o^r gift, take, hold, and enjoy, to them, and their successors forever,

the

the scyte, floore, compasse circuite and p̄cinct of the church of the late monasterie or priory of Christ Church Twyneham in oʳ county aforesaid, and all the Church aforesaid, (that is to saie) as well the choyre body, bellfry, stones, timber, and lead of the roof, and gutters of the Church aforesaid; its all and every thing whatsoever, whereof the said Church is erected, built and covered; And the Churchyard of the same Church lying and being in the North part of the Church aforesaid, together with seaven bells now hanging in the bellfry aforesaid. And Know yee moreover that wee of our further grace and of our certaine Knowledge and meere motion, Have given and graunted, and by these presents Doe give and graunte to the aforesaid churchwardens of oʳ towne aforesaid, and to the inhabitants of the same towne All the scyte, floore, compasse circuite, and p̄cinct of the Church of the late Monasterie or priory of Christchurch Twyneham aforesaid in the County aforesaid, and all the church aforesaid, (that is to saie) the Choyre Body, Bellfry, Stones, Timber, Iron, Glasse and the Lead of the Roof, Gutters and Buildings of the Church aforesaid, as all and evy thing whatsoever whereof the said Church is erected, built and covered, and the Church-yard of the same church lying and being in the North part of the same Church*, and seaven Bells now hanging and being in the Bellfry aforesaid. All and singular which said prems came to oʳ hands by reason or ptence of a ctaine deede of guift, graunt, and confirmation thereof, made to us oʳ heires and successors by the late Pryer and Convent of the said late Priory. To have and to hold the said church of the said late Monasterie or Priory, and all and singular the Pmisses to the aforesaid Churchwardens and Inhabitants and their successors forever, in such ample manner

* By an entry in the church register, dated about a century back, the churchwardens and inhabitants of Christchurch, for themselves and their successors, agree to give up the church-yard to the use of the vicar for the time being, in perpetuo.

and forme as the aforefaide late Pryor and Convent or any^e of the p̄decessors of the faid pryor and convent before this time, held, enjoyed, or used, or either of them, held, enjoyed, or used, the church aforefaid and other the p̄misses, or any pcell thereof of us o^r heires and successors by fealty only for all services and demands whatsoever. To that intent that the aforefaid Churchwardens and Inhabitants and their Successors for the future, shall have, enjoy, occupy, and use the faid Church of the late Monasterie or Priory aforefaid, as the p̄ish church of all the p̄ishioners of the towne and p̄ish of Christchurch Twyneham aforefaid for that expresse mention, &c. In Witness whereof, &c. H. R. att Westminster the three

N^o. 26.

Cænobii de Twynham, Fundatoris Progenies.

HENRICUS Rex qui secundus regnavit in Anglia post Willielmum Bastardum patrem suum, fecit quendam Ricardum de Redvers Comitem Devonix, et dedit ei insulam de *Wight*, et ei hereditario jure hujus villæ totum contulit feodum; cum hac Christi-ecclesia; postea dictus Ricardus dedit eandem Christi ecclesiam cuidam clerico suo, Petro de Oglandes, cum omnibus libertatibus quas Randulfus Flammard fundator hujus ecclesiæ, quæ nunc stat, et Gilbertus Decanus habuerunt, cum omnibus præbendis, terris, et ecclesiis, et eorum pertinentiis, et fecit cum Decanus hujus ecclesiæ. Idem Ricardus de Redvers comes Devonix genuit priorum Baldwinum Comitem Devonix; Willielmum et Robertum de Sanctæ Mariæ ecclesiæ, et Hadwysam de Rumara, comitissam Lincolnix, ex Adeliza comitissa uxore sua. Baldwinus de Redvers Comes Devonix, genuit secundum Ricardum

dum Comitem Devonix, Willielmum de Redvers, dictum Vernon, Henricum et Hawdewisam de Redvers, et Lucia comitissa uxore sua. Ricardus de Redvers secundus Comes Devonix genuit secundum Baldwinum Comitem Devonix, et Ricardum de Redvers, tertium comitem Devonix, e Dionisia comitissa uxore sua.

Qui Baldwinus et Ricardus mortui sunt sine hærede. Quibus successit Willielmus de Redvers avunculus eorum. Qui Willielmus de Redvers, dictus Vernon, comes Devonix, genuit tertium Baldwinum Comitem Devonix, Dominam Mariam Uxorem Roberti Courteney, et Dominam Joannem uxorem Willielmi de Bruere, ex Mabilia Comitissa uxore sua. Baldwinus de Redvers tertius comes Devonix genuit quartum Baldwinum comitem Devonix ex Margareta Comitissa uxore sua. Baldwinus de Redvers quartus Comes Devonix genuit quintum Baldwinum Comitem Devonix, et Dominam Isabellam Comitissam Albemarle de Fortibus, ex Amicia comitissa uxore sua. Baldwinus de Redvers quintus, genuit Johannem ex Margareta comitissa uxore sua; qui Johannes obiit Infans. Post quorum decessum, videlicet Baldwini et Johannis filii sui, devenit hæreditas ad Dominam Isabellam de Fortibus Comitissam Devonix sororem et hæredem dicti Baldwini, quæ tandem decessit sine hærede. Willielmus de Redvers dictus Vernon Proavus Domine Isabellæ de Fortibus, ut supra diximus, habuit duas filias, viz. Mariam, et Dominam Joannem de Bruere; quæ Joanna obiit sine hærede longe ante mortem venerabilis Isabellæ; sed post mortem sæpedictæ Mariæ, et domini Roberti de Courteney viri sui, qui habuerunt filium nomine Johannem; qui Johannes genuit Hugonem de Courteney primum. Hugo de Courteney primus genuit Hugonem secundum, qui fuit primus Comes Devonix. Hugo secundus genuit Hugonem tertium, comitem secundum Devonix; videlicet de illo sanguine et Nomine*.

* Mon. Ang. tom. II. p. 179.

N^o. 27.

Copy of a Lease of certain Manors, together with the Hundred, Castle, and Borough of Christ-church for 12 Years.

HÆC indentura facta inter Robertum Danby, Justiciarum Domini Regis, de Communi Banco, Nicholaum Bymbysh Clericum, Cristoforum Conyers, Robertum Conestable, Thomam Stokdale, et Ricardum Weltden, ex parte una; et Ricardum Comitem Sarum, et Alefiam Uxorem ejus, ex parte altera; testatur quod prædicti Robertus Danby, Nicholaus Wymbysh, Cristoforus Conyers, Robertus Constable, Thoma Stokdale, et Ricardus Weltden, feoffati inter alios defunctos, in Maneriis de Ryngwood, Warblyngton, Hinton, Westovre, et Swayneston in Insula Vecta, cum pertinenciis; et in Hundredo de Cristechurche, et Castro et Burgo de Cristechurche Twyneham, cum pertinenciis in Comitatu Southampton, et de manerio de Erlestok cum pertinenciis in Comitatu Wiltes, tradiderunt, concesserunt, et ad firmam demiserunt, prædictis comiti et Alefiæ, omnia et singula præmissa, cum pertinenciis; Habenda et tenenda, eisdem Comiti et Alefiæ, et Hæredibus ipsius Alefiæ, pro termino duodecim Annorum proxime sequentium plenariè completorum; Reddendo inde annuatim nobis unam Rosam rubeam, ad festum Sancti Johannis Baptistæ tantum. In cujus rei testimonium, partes prædictæ partibus hujus indenturæ sigilla sua alternatim apposuerunt. Dat. duodecimo die Maii Anno Regni Henrici Sexti, post Conquestum Angiæ tricesimo secundo*.

* Madox Form. Ang. p. 147. Form. 247.

N^o. 28.

Copy of an original Letter from Henry Earl of Clarendon to
Mr. Goldwyer, Minister of Christ-church.

Good Mr. GOLDWYER.

Now that the tyme approaches for y^e election of Burgesſes at Chriſt-church to ſerve in the approaching parliament; I think my duty to the King and my reſpect for the inhabitants, oblige me at this time, more than at any other, to give them my advice in ſoe important a matter; wh^{ch}. does not only relate to the preſervation of his Ma^{ties}. perſon and government in generall, but their owne ſecurity & happineſs in it. The induſtry uſed in at y^e laſt election in February 1680 by my L^d. of Shaftsbury to recommend Mr. Thomas Hooper, & another to that paliam^t. for Chriſt-church had a farther proſpect than was then diſcovered; w^{ch}. was the deſtruction of his late Ma^{tie}. and his Ma^{tie}. that now is, & the whole monarchy with them as it has ſince notoriously appeared.

There were ſome who had in the two preceding parliam^{ts}. præferred & proſecuted a Bill to execute his Ma^{tie}. that now is, being then Duke of Yorke, from his Birthright in the ſucceſſion to y^e crowne; And becauſe S^r. Thomas Clarges was a vigorous oppoſer of that wicked bill, all Endeavours muſt be uſed to hinder his election to the parliam^t. Firſt, James Hooper made himſelfe maſter of the præcept, Then an agent of the Duke of Monmouth, was ſent to Chriſt-church to give it out That he was a paſiſt; & next comes, Mr. Frenchard, (the Brother of him w^{ch}. firſt had y^e boldneſs to bring in that vile bill into y^e parliam^t.) wth. one Mr. Ayloff, & others of y^e ſame principles; & theſe were to diſcredit him.

him with y^e Burgesſes for his Loyalty to y^e King, & when they could not prevaile wth. ſoe many of them as they hoped to doe, they brought in old Mr. Dewy, & four or five other obſolete burgesſes to aſſiſt them; who had not appeared in any publique buſyneſs many yeares before; And when this alſo proved inſufficient, they proceeded to diſcover themſelves a little more then they had before; And in order to y^e deſigne they had of ſubverting y^e government of y^e kingdome; they made their firſt Eſſay in an attempt to overthrow the ancient manner of chooſeing Members to ſerve in parliament for Chriſt-church at that election, & brought in a ſeditious conſtable wth. a rabble as ſeditious as himſelfe to diſturbe it; and claime a right to give voices for y^e election, Tho' it is manifeſt, that in y^e elections extant on record ſince y^e firſt time Chriſt-church elected members to parliam^t. there is not one preſident for a popular election. Mr. Ayloffe y^e comrade of Mr. Thomas Hooper in theſe enterprizes is wthdrawne from juſtice, & how Mr. Thomas Hooper upbraided me then wth. his Earle of Shaftsbury & how contemptouſly he ſpake of his p^{re}ſent Ma^{tie}. & his excluſion, is yet freſh in y^e memory of many that obſerved, and heard him, & yet I heare he has y^e confidence to ſet up himſelf for the next election, or otherwiſe to diſturbe it; But how fit he is for ſuch a truſt in this Conjun^{cture}, every honeſt man may judge. I am alſo told that Mr. Hawkins ſtands to be a burgeſſe for Chriſt-church, he was wth. me to aſſiſt him but I could not encourage him in it; and tho' I did not tell him my reaſon thereof, becauſe I thought he would have deſiſted wthout it; ſince he does perſiſt, I muſt communicate to you, y^e reaſon of my diſlike to him, w^{ch}. is becauſe he was active in oppoſing his late Ma^{ty}. intentions about y^e electing ſheriffs in London, & was ſet up by my L^d. of Shaftsbury's party to be one of them; Soe that tho' he may be (for ought I know) a fit man to be a member in another parliam^t. I cannot adviſe him to be choſen at this time to this parliam^t. till I ſhall have ſome more convinceing experience of his loyalty; for this is not a ſeaſon to diſſemble. Many boroughs have made addreſſes to y^e King lately, & moſt of them have expreſſed their reſolutions therein, to chooſe noe per-

interruptione aliqua habuer^{nt}. ipsi Wreccu. maris in Manerio predicto tanquam pertinens ad man^uum predictu. Et ideo considerat. est quod predicta Comitissa inde fine die de Warrant. predict. Salvo Semper dⁿⁱ. Regi &c.

Et quoad placitum de Namio vetito, dicit quod in placito de Namio vetito nichil clamat, nisi prout antecessores sui usi fuerunt, videlicet, quod quando aliquis tenens suorum questus fuit super huiusmodi querimonia deliberationem averiorum fecerunt et placitum illud tenuerunt super injusta captione et detentione preterea dicit quod vicecomes qui pro tempore fuerit placitu. huiusmodi in Comitatu suo placitare p^t. per breve et sine brevi pro voluntate sua ad querimonia. quorumcumque tenentium suorum de man^uo. p^ddicto & dicit quod ip^a & antecessores sui a tempore Ricardi Regis consanguinei dⁿⁱ. Regis nunc placitare consueverunt placitu. huiusmodi in forma supradicta. Et de hoc ponit se super Patriam. Et Will^{us} de Gisselham qui sequitur pro Rege similiter. Ideo inquiratur.

Juratores dicunt super Sacramentum suum quod Rob^{us}. de Aguyllon & Margaret. ux. ejus qui p^ddictum Man^uum tenent in ip^{ius} Margaret. de hereditate p^dictae Comitisse placitu. de injusta cap^{oe} & detentione averiorum placitent in Curia sua ad querimonia. quorumcumque tenentium suorum de Man^uo. predicto. Et quod Baldewynus de Insula frater predictae Comitisse cujus heres ip^a est huiusmodi placitu. placitavit in Man^uo. p^dicta et p^{li}tum illud occup. sup d^{nm}. Henric. Regem patrem dⁿⁱ. Reg. nunc a tempore ejusdem dⁿⁱ. H. Regis. Et quia p^dicta Com. nichil clamat in principali & per p^dictam Juratam convictum est quod Baldewynus de Insula pater p^de Comitisse fuit primus qui placitum illud placitavit in Man^uo. p^dicta & illud occupavit super d^{nm}. Henricum Regem patrem Domini Regis Nunc ideo ad Judicium.

F I N I S.

ERRATA IN VOL. I.

Page. Line.

- 11 3 (Note) for *Jugrulatis*, read *jugulatis*.
 Id. 4 Id. for *murio*, read *muris*.
 46 10 for a period (.) put a semi-colon.
 56 7 for *indentatious*, read *indentations*.
 82 5 (Note) for *Cherronells*, read *Chevronels*.
 89 1 (Note) for *Bpoc*, read *Bpoc*.—for *Hyppt*, read *Hyppt*.
 98 9 for *funreal*, read *funereal*.
 113 14 (Note) for *Voig*, read *Virg*.
 194 5 for *devastation*, read *devastator*.
 Id. 1 (Note) for *amplifiandam*, read *amplificandam*.
 228 20 for *we refurnished*, read *were furnished*.

ERRATA IN VOL. II.

- 1 6 for *ten*, read *seven*.
 2 3 (Note) for *тес*, read *тис*.
 20 21 for *by*, read *for*.
 28 1 for *not*, read *met*.
 Id. 5 for *soul thoughts*, read *foul thoughts*.
 47 (Note) for *pa*, read *pa*.—for *Æpelpald*, read *Æpelpald*.
 —for *pæðpan*, read *pæðpan*.
 48 17 for *servant*, read *one servant*.
 90 18 for *Judiciously*, read *Injudiciously*.
 91 7 for *their*, read *the*.
 116 17 for *of*, read *for*.
 118 15 for *to*, read *for*.
 121 10 for *of*, read *to*.
 142 15 for *other*, read *no other*.
 154 6 for *eschutions*, read *escutcheons*.
 178 7 for *ridicle*, read *ridicule*.
 198 24 for *CCCC*, *MCCCC*.
 68 19 In Appendix; for *speſtano*, read *ſpeſtans*.

DIRECTIONS to the BINDER for placing the Engravings in Vol. I.

	Page.
BUCKLAND-RINGS to front - - - - -	47
The Spur and Celt - - - - -	53
A Sportsman of the Sixteenth Century - - -	156
Beaulieu Grange - - - - -	234
Netley Abbey - - - - -	299

DIRECTIONS to the BINDER for placing the Engravings in Vol. II.

West-Cowes Castle to front - - - - -	6
View to the Westward of Cowes - - - - -	9
Carisbrook Castle - - - - -	10
The Needle Rocks - - - - -	13
Hurst Castle - - - - -	28
The Brass Effigy in Hordle Church - - -	33

Warner, Richard

Topographical Remarks, Relating To The South-Western Parts Of Hampshire To
Which Is Added A Descriptive Poem. In Two Volumes

Bd.: 2

London (1793)

Brit. 550 g-2

urn:nbn:de:bvb:12-bsb10282242-0